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POETRY.

For the Churchman.

THUNDER STORM
IN THE GREEN MOUNTAINS.

BY S. H. C.

Low rumbling sounds behind the hills afar!
The lowering clouds full charged with storm and fire,
Are there quite ready at the Master's word,
To break in blessing and enrich the air.
Near and more near they roll; they scatter wide,
And dark within their borders, rides the shower.
The driving winds, God's mighty charioteers,
Swiftly preceding to prepare the way,
Through the long valley whistle, rave and rage;
The birds of heaven before the fury fly,
Their plumage ruffled. Mountains tremble round,
And the tall branches struggle. Man is gone,
Mid the confusion, to his home to hide,
While the great King in terror passes by.
O yes, he passes by; God now prepares,
In faithfulness to visit man's abode;
There now he is enthroned,—amid the storm;
As long ago with reverence I heard,
Oft amid dark thick clouds he doth reside.

Now they are gathered o'er me. That quick flash!—
It strikes as 'twere an eye-glance from the heavens,
Rattles the pealing thunderclap on high,
And all along the hills its echo rolls.
Over the peaks it flies! the rain descends
In showery sheets fast rushing. As the cloud
Breaks on the distant summit, it appears
A dread volcano; fire and smoke are there;
And the big rain like lava sweeps its sides
In terrible eruption. Cloud after cloud
Their fertilizing contents swift discharge;
The lightnings fly,—the deep, loud thunders roar;
O what a warring of the elements!
It seems as if rent nature were in pangs,
And as beneath the lightning-lash she groans,
Destruction seems impending. All is well;
It is the LORD who thunders. In his hand
All corners of the earth are fixed and sure.
The strength of the high hills is his alone.
Let but this veil remove; and soon afar
Will shine the mercy of the Deity,
And Earth, rejoicing as at Eden's birth,
Will flourish to his praise.

The storm is passed;
Triumphs throughout God's high benignity.
Now the green hills are greener; the blue sky,
Skirted with rosy clouds, spreads fair and wide.
All colors in the rainbow sweetly blend,
Proclaiming Peace on Earth, to man good will.
The little lambs around are jubilant;
The merry birds send forth their notes of joy:
Incense ascends from hill and vale. The air
Is rich with fragrance. 'Tis the hour of prayer;
And the clear chiming of the vesper-bell
Sounds full on either side. True to its call,
Slow up the hill ascend the worshippers;
They go to bless the God who sends the shower,
Who cools their temples, who makes glad their heart,
And with paternal tenderness provides
That seed-time and that harvest may not cease.
From admiration of this wondrous power,
I turn to him that wields it. Mighty God,
Who rulest in the whirlwind, at whose feet
Subservient roll the seasons and the times,
I reverence thy majesty, thy power,
—That dread, mysterious influence, that makes
E'en the red 'flame of fire' thy 'minister.'
Let not that bolt which late in mercy sped,
From the full terrors of thine awful hand,
Be e'er directed in just vengeance down
Upon a guilty and a rebel world.
"Spare us, good Lord,"—though many are our sins,
Though grievous our offences, pity, spare.
Be thy great strength, which justly we may dread,
Not desolation to our trembling souls,
But be it ever our most sure defence,
Our firm support, our fortress and our tower.
But not alone thy might is here displayed;
Thy mercy too, thy love, resplendent shines;
Mercy for fallen and rebellious man!
O wondrous are thine attributes! thy love
Is over all, thy mercies never fail.
Here, then, thy creature, I would pour my prayer,
Would recognize thy goodness, call thee LORD,
And humbled 'neath thy majesty, adore.

Brooklyn, May 7th, 1840.

From the Rev. Mr. Southgate's Narrative.

PRESENT STATE OF THE EASTERN CHURCHES.

"But to turn to a more definite view of the changes which their conversion implies, they may be traced article by article from a comparison of what has been with what is. First, then, there has been no changes in articles of faith, no renunciation of the Nestorian heresy, no introduction of a new creed, no tangible and formal act of reception of the doctrines and usages of the Romish Church. There has been no alteration of the Liturgy, nor of any of the books containing the services of the Church, excepting, as I had it from one informant, that in the *Guzza*, or Treasure, which contains the services for Saints' Days, the name of Nestorius has been expunged, and that of Cyril inserted in its stead. If this be, indeed, as I fully believe, the only change which has been introduced into the religious books of the Nestorians, it is a consoling reflection that they have still their comparatively pure and scriptural standard to guide them back, when the day of restitution comes, if the same seducing spirit which has led them away from the truth, shall not at length corrupt what it has not yet ventured to touch. The Chaldeans hold their principal Church book, which is the *Khouthra*, or Index, in high veneration for its great antiquity, and an attempt made by the Latin missionaries to introduce some changes into it, was so vehemently opposed that they were compelled to desist.

"The principal changes, therefore, have been in the practices of the Church, and not in its standards. The rite of *Confession* remains very much as of old. It is recognized in practice, but not required, excepting before the Holy Communion. By many, however, it is voluntarily practised at other seasons. It is performed in the Church, the person confessing kneeling before the priest and in the presence of each other. The absolution is pronounced in the name of God, and not as if forgiveness proceeded from the confessor. If my information is correct, the form is not essentially different from that of the American Episcopal Church.

The use of *Holy Water* has been introduced into the Churches, both the Syrian Catholic and Chaldean. It is a complete innovation, and its introduction was at first opposed in a singular and very unscrupulous manner. Some of the unbelieving secretly poured a mixture of oil and soot into the dish, with which the people unwittingly made a visible and permanent cross upon their foreheads. The Chaldeans still retain their old form of making the sign of the cross, which is, I believe, different from that of the Roman Catholics. To us this may appear a matter of the least importance; but it is regarded as of great moment among the Eastern Christians. The Chaldeans make it, as of old, from top to bottom, and from left to right, or, in other words, (when it is not made on the forehead alone,) by touching successively the forehead, the breast, the left shoulder and the right. The reason for this peculiar mode is, that Christ came down from Heaven to earth, and has brought us out of darkness, represented by the left hand, the place of the goats, into light, which is signified by the right hand, the place of the sheep.

"The Nestorians seem to have had very vague notions with regard to the *intermediate state of souls*, the common belief being that the good were carried to the abode of Abraham, Isaac and Jacob, while the wicked were sent to dwell with Pharaoh, and his hosts, or with Arius, or with some other blasphemer, persecutor, or heretic. The best-informed among the Chaldeans now acknowledge a Purgatory, and by such, prayers are offered for the dead.

"The *Communion Service* in the Chaldean liturgy remains unchanged, but a very singular alteration in the act of administration has been introduced in, at least, a part of the Churches. The practice of the Nestorian Church, following the primitive mode, has been to administer to the people in both kinds, and the order of service was composed accordingly. At present in many of the Churches, for I do not believe the change to have generally prevailed, the entire service is read, while the bread only is given, in conformity with the usage of the Church of Rome, thus introducing a strange and absurd discrepancy between the language of the service and the act. It may be well to add here, that this holy sacrament is administered in a much more simple, and, doubtless, more primitive manner, among both Chaldeans and Syrians, than in the Latin Church.

"The rite of *Baptism* is practised as formerly among the Chaldeans. The Nestorian Church regarded it and the Holy Communion as Sacraments, but did not recognize the other five so held by the Church of Rome. They are even distinguished by name, the first two being called *Razi*, or Mysteries, and the others simply *Takhsa*, Rites or Orders. Those Chaldeans who understand most of the Church of Rome, now acknowledge the whole seven as Sacraments, but no alterations have in consequence been introduced into the Church books, since nothing is there said in the way of creed on the subject. The Nestorian Church having been separated from the Greek before the corruption of the latter had become deep and wide-spread, there is no allusion in their sacred books to those departures from primitive practice which afterwards became imbedded in the usages of the Greek and Latin Churches, and which our own Articles of Faith particularly mention and protest against. The acknowledgment of seven Sacraments at present made among the Chaldeans, is, therefore, merely individual, not ecclesiastical.

"No attempt, so far as I could learn, has been made to introduce changes into the *ministry* of the Chaldean Church, either as to its offices or its duties, with the exception of the encroachments on the Patriarchal office already mentioned. The ministry is distinctly divided into the three orders of Bishops, Priests, and Deacons; but these are again subdivided into other orders, two of which correspond in some respects with the dignities of Archbishop and Archdeacon in the Church of England. The arrangement, in the former case as in the latter, is one of convenience, and not a distinction of institutions deemed essential to the existence of a Church.

"It has not been attempted, or, if attempted, the effort has not been successful, to introduce *celibacy* among the priesthood of the Chaldean Church. The clergy are generally married, and their being so is regarded as entirely lawful, with the exception of the Patriarch and the Metropolitan Bishops, who, according to the ancient institutions of the Church, are required to remain in a single state—a practice which prevails also among the Jacobites.

"The Chaldeans seem to have had the custom from an early time of placing *pictures* in their churches, but they appear to have been merely for ornament. In this respect, only a partial change has been effected. I saw no pictures in any of the Chaldean Churches of Mossoul, excepting in a solitary instance, where there was an old one in a dark corner, and so impaired by time that I could not discover whether it was the Virgin or some other Saint, and the priest could not inform me. I was told that in some of the Churches were pictures of the Virgin over the altar, but I visited almost every Church in the city and did not observe them. In one Church, however, was an engraving sent from Rome, which represented the Virgin holding in her arms the infant Saviour, and before this, I am sorry to say, the people pray with the rosary. A new Church of the Chaldeans in Diarbekir, erected under the supervision of two Jesuits, presented an odd mixture of Eastern and Western style. The clear floor and the latticed gallery for females were oriental, while the numerous pictures and images of the Virgin, with lamps burning before them, were the same as one may see in the centre of Europe. An image of a child, in wax, was brought from Rome some twenty years ago, and set up in a glass case on the altar of one of the Churches in Mossoul. No worship or reverence was paid to it, but it was an object of great curiosity to all the little boys in the city, who stole in, at irregular hours, to examine it. In their hands it was, at length, broken. First the arms disappeared, then the legs, and, at last the head, after which it was thought proper to take it away.

The Nestorian Church rejects the doctrine that Mary is the *Mother of God*, or perhaps I shall speak more accurately if I say, it rejects the phrase, and calls her the mother of Christ. In the service of the Church, she is extolled with the praise in the Gospel, "Blessed art thou among women," &c., but she is not addressed in prayer. She is believed, however, to have the power of intercession, in common with all Saints, and this belief is alluded to in certain of the prayers of the Church, in which the unworthiness of the suppliants is acknowledged, and it is urged that the Saints will intercede for them. The proselyted Nestorians confess her to be the Mother of God, and printed books in Arabic have been introduced from Rome, from which prayers are offered to the Virgin, especially in private families.

A large number of *Roman Catholic works*, in Latin, Syriac, Chaldaic, and Arabic, have been sent into Mesopotamia, but chiefly in Arabic. Among those which I saw at the house of the Syrian Catholic Archbishop of Mossoul, were the works of Ephraem, with a Latin translation, and the Breviary in Syriac before mentioned, which is published with some additions. The Liturgy of the Chaldean Church has also been published. Besides these, numerous volumes of Romish prayers, and works setting forth and defending the doctrines and practices of the Latin Church, have been sent into the country, and one, at least, aimed directly against what is called the Nestorian heresy. All this must be regarded as a violation of those Catholic proposals with which the Church of Rome has incessantly presented herself before the Christian communions of the East.

"The *Sacred Scriptures* exist among the Chaldeans, either in whole or in part, in several languages. In Mossoul the entire New Testament, and parts of the Old Testament in Strangheli are to be found in families, but I saw none of them, and they are difficult to be obtained. In Chaldaic the whole Bible is said to exist in private hands, but I made most diligent search for a copy and could not find one. The New Testament in that language is in all the Churches. The Scriptures in most common use, however, are in Arabic, of which complete copies in manuscript are sometimes to be found, but those most common are copies of a version printed at Rome. In the Churches of Mossoul the Lessons and Gospels are read from Arabic manuscripts, for the better understanding of the people. Some which I saw were written in the Chaldaic character, which is more generally known than the Arabic, although the *language* of the latter is more commonly understood. In some of the villages of Kurdistan, where Arabic is not spoken, the Lessons and Gospels are read in Chaldaic. Among the other changes which have unhappily prevailed, the monstrous system of withholding the word of God from the people has never been introduced, nor could I learn that it had ever been heard of. I was sometimes rather abashed by the answers which were made to my inquiries on this point. Most commonly the greatest surprise was expressed at my asking a question which presumed it to be possible that Christians should be prohibited by their ecclesiastical rulers, from reading the book from which their own faith is drawn.

"Upon the whole, then, it appears that the conversion of the Nestorian Church to Romanism does not imply an understanding reception of the peculiar doctrines, rites and usages of the Papal Church. In the multitude of cases it is not founded upon an intelligent assent. It has not imbued the Chaldeans with a narrow and bigoted prejudice against European Protestants. It has not subverted the foundations of their Church, which still remain unshaken in the sacred recesses of their primitive liturgy. There may they ever remain, and be the time not far distant when the sons of this ancient Church, so long beguiled and deluded with the fallacious hope of a Catholic union, may return to their own higher standards, and, if need, beyond them, to the light and purity of the Primitive and Apostolic Church."

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Among a collection of Chinese anecdotes in the writings of Herder, I have met with the following, which I send you. On reading it, I was struck with its applicability to the men of our times; to those especially, who appear before us as controversialists, whether in the pulpit, in elaborate volumes, in the columns of a newspaper, or in the walks of private life. For, it cannot be denied, it is thought, that there is *some* controversy in the present day, maintained doubtless by some, who contend earnestly, conscientiously, and *understandingly* for the truth. But are there not "other some," whose main object is to defend and support "my party" only; and who readily condemn all those who do not raise their party's "slogan?" Hence, the angry contention, wordy war, and loss of temper and "good manners," about——nothing; or about one and the same truth, maintained in fact by both parties, though their phraseology be somewhat different. I know not the motives which actuate each others' bosoms, and not knowing, will not take upon me to condemn them. *They* know, and it would be well perhaps would they lay down their arms for a moment, and seriously ask themselves, what good is to come to Christianity, of all this noisy din. But without further preamble or comment, allow me to give the anecdote referred to, leaving it to every reader to make such application of it as may appear fitting and possible.

The title of the anecdote may be literally, though somewhat uncouthly, rendered,

The I Philosopher.

Uang-yang-mong was one day walking with several of his scholars through the halls, where two porters were quarrelling.

"You have neither reason nor conscience," cried one.

"Nor you," cried the other," still louder.

"You are a deceiver," cried the first.

"You have a heart full of cunning," said the latter, "from which justice and equity are banished."

Uang-yong-mong turned to his scholars:—"Do you hear?" said he: "These porters use the language of philosophy."

"Philosophy?" replied one of them; "why, I hear nothing but railing and abuse!"

"How?" said the teacher, "do you not hear them repeating every moment the words, *reason, conscience, heart, justice?* If that is not philosophy, what is it then?"

"It may be philosophy; but of what use is all this din in philosophizing?"

"That is," the teacher replied, "because each one of these two sees only his opponent's faults, but not his own. O, how many are there like them! The greatest evil in men," continued he, "is pride. Is a son proud, then he lacks reverence for his parents; a proud subject ceases to be a good subject; a proud father loses the character of a father; a proud friend, the disposition of a friend. What Teun and Tanschu became, they became through pride; all their failings were fruits of this corrupt tree. You, who are striving after wisdom, forsake not for a moment the divine intellect, which comprehends the very being of our souls. It is in itself pure and enlightened, and that so it may remain, you must in all things separate from it 'The I.' That is enough. Does this not disappear from your hearts, then buds forth pride, the root of all crimes. Why were our ancestors so virtuous and beloved? Because they kept under 'the I.' Hence, humility, the ground of all virtue, became easy to them."

G. H. T. E.

[I wish to have it understood, that I do not hold myself responsible for the Chinese teacher's philosophy or metaphysics. The anecdote is given for the sake of its moral, not its philosophy.]

For the Churchman.

VOLUNTARY ASSOCIATIONS AND THE CHURCH.

It has been quite common, in these latter days, to attempt the reformation of men by means of "voluntary associations." Some, at least, of the vices which St. Paul mentions in his Epistles, have continued to be practised. These, primitive Christianity was thought sufficient to correct. But "in these latter days," Christianity would seem to have lost its power. Hence, these modern "associations." Granting, what we do not believe, that they are allowable on Christian principles as contained in the Gospel, it is strange, after all, that there are so few of them; for there are yet crying sins among us, which call loudly for a remedy. One class of these, for example's sake, may be mentioned, equally prevalent with those to which the *new remedy* has been applied; equally mischievous, and equally opposed to the will of GOD: we mean, "the sins of the tongue."

These appear also to have prevailed when the Apostles wrote. St. James devotes a whole chapter, and more, to the subject. Speaking of the tongue, he says: "And the tongue is a fire, a world of iniquity! So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell!—The tongue can no man tame; it is an unruly evil, full of deadly poison." This "fire" is still unextinguished. This "unruly evil" has not ceased its motion, nor is its "deadly poison" lost. There are those yet to be found, to whom apply the words of the Psalmist: "Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not." We are not surprised, therefore, when we read of "the Athenians and strangers," that they "spent their whole time in nothing else, but either to tell or to hear some new thing," finding it much the same among men now. The world is overrun with scandal, gossipping, and slander. The tongue must have its course. "Out of the same mouth proceedeth blessing and cursing!" Whether what is told be true or not, no matter;—whether it regard the reputation, the influence, or the happiness of men, is all one,—it must be told. A. "imagines," B. "thinks," C. "believes," D. "knows," and E. "tells," (and so on through the whole alphabet,) on the authority* of—nobody. The fairer the character, the higher the station, and the more holy the calling of those, thus introduced to the public, with the greater delight is the tale heard. Men gloat over it. With feelings akin to those of "angels damned," there seems to be pleasure in the thought that a lofty spirit "has fallen from its high estate;" that purity is stained, and its "glory departed."

But, though we believe the "poison" of the tongue as "deadly" as that of "ardent spirits;" though we are convinced of the enormity, and the universal prevalence of "the sins of the tongue," and are sustained in this conviction by what we see and know, as well as by the words of an apostle, yet we would not have any "new measures" resorted to for their correction. Voluntary associations are not only unnecessary, but wrong in principle; and, whenever and for whatever purpose formed, tacitly charge Christianity with being insufficient for the design which God and His Christ intended that it should accomplish. But this is not true, unless the promise of Christ to be with His Church "even unto the end of the world," have failed; and this, it is hoped, none would venture to say. Now, the Church wrought wonders "in the olden time." She converted "the world," and changed its moral aspect. Men forsook the sins to which they had long been wedded, being "renewed in the spirit of their minds." "Some" of the Corinthians had been the worst of sinners, "but," says St. Paul in his first Epistle to them, "ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." They were no more disposed to the reception of the Gospel, and a consequent reformation of heart and life, than men (equally vicious and sinful) are in our own times. Still, no other means were used for their conversion, or to predispose them to conversion, than those mentioned in the Gospel. With "multitudes," these were effectual, and so did "the light" of primitive Christians "shine before men," that their character elicited the admiration even of their enemies. Their purity of life, though often slanderously assailed, was always easily and triumphantly vindicated, and "See, how these Christians love one another!" was the comment on their character, and their praise.

But the same Christianity which was exemplified in their holy lives, has been transmitted to us. It, now as ever, offers us all that is necessary for our sanctification. The Church is with us still, the ark of our salvation. If so, why then is it, that it has been thought necessary to make use of means, unheard of till of late, in order to bring men to a sense of their duty; to rouse Christians even from their slumbers, and urge them on with new vigor in the work of renewing and reforming the world? Two reasons can be given. One is, that men have forgotten the true end of their being. They have, in effect, been regarded as living only for this world. Hence, Temperance and other societies have been formed primarily, to make men moral, good citizens, and the like, in order that, secondarily, they may become good Christians; but so far as we understand the matter, they were never meant to make men Christians, being which, they *must*, of course, be moral and good citizens. That this is not a misrepresentation, appears from this—that the advocates of such institutions avow that they embrace Christians only for the sake of their example; but, that they are principally designed to act on those who would not be affected by Christianity. But herein they assume that to be a fact which the result can only prove. For, how can they say that Christianity will not influence certain individuals in this or that community, especially when we are told that "the law of the Lord is perfect, converting the soul?" The Bible, on the other hand, speaks of men, primarily, only as beings to be saved. It teaches, that they must, therefore, become good Christians. We see no warrant for stopping short of this end. If men will not become Christians, we must leave them to suffer the consequences. St. Paul preached to the Corinthians and others, and many were "washed, sanctified, and justified," but not all, we presume, who heard him. And some of these, doubtless, were great sinners, very immoral, and bad citizens. If St. Paul's preaching had no effect on them, he probably left them to their own perverseness. We do not know that he did any thing, but that for which he was "sent;" to wit: "to preach the Gospel: not with *wisdom of words*, lest the *cross of Christ* should be made of none effect."

Having thus proved the truth of our first reason, we now infer the second, as accounting for the origin of voluntary associations. It is this, that men have forsaken primitive principles, primitive practice, and primitive zeal. Having forsaken those principles, they have had a practice, without and against law, and a "zeal, without knowledge." By such a zeal, those even, maintaining the beauty, and, if we may so speak, the innate efficacy of Christianity, have been led into practices which have given infidels ground for denying not only the correctness of their principles, but the truth of *all* Christian principles. They have consented to live in communion with those who "deny the Lord that brought them;" not, indeed, by receiving them into the bosom of the Church, but by going forth to meet them on "a broad platform," as citizens of this world. But we "have not so un-learned Christ." Churchmen profess to regard the Church, "the body of Christ," as the appointed means of salvation. We dare not complain of her when we see men and Christians fall far below the standard of the Gospel. If there has arisen a seeming necessity of turning to human devices for better things, it is because Churchmen have lacked the spirit of the Church articles and liturgy, and (we add, though at the risk of exciting a smile) of her rubrics and canons. At least, let the Church once more have a fair trial before we complain. The carrying out of her principles, is not necessarily "a premonitory symptom" of Romanism. Those who teach men to perform even their devotions according to the rules of "decency and good order," do not necessarily feed them "on rubrics and canons"—bring them back from "the liberty of the Gospel" to "the bondage of the Law"—nor deprive them of "the Bread of Life." We do not know, but that men, being sinners, rebellious and wicked, may hear from the ministry, the threatenings both of the Law and the Gospel, even though they conscientiously think that their ordination vows bind them to an observance of the Church laws and regulations, as they find them. Nor does this prevent their declaring the promises of the Gospel, to those who seek, and rightly gain, the favor of God, and to those only. Let men know, that if they are good Churchmen, they will be Christians, and can be nothing else. But then, they must not forget, to avoid even "the appearance of evil"—"to show out of a good conversation," their "works with meekness of wisdom"—to avoid "envy and strife," for where these are, "there is confusion and every evil work." They must remember that "the fruit of righteousness is sown in peace of them that make peace."

G. H. T. E.

For the Churchman.

ANCIENT CHRISTIANITY, NO. VI.

Analysis of Tertullian's Tract, De Velandis Virginibus.

We have already repulsed the attempt of A. C. to fasten on Tertullian, by insinuation, the idea of a nunnery from the title of this tract. The idea of a veil and modern perversions, have aided him in hazarding the suggestion that something like "veiling nuns" were here intended. We now give a synopsis of the tract, in which we shall have occasion to notice some other perversions in which A. C. has indulged.

Tertullian first states the purport of the tract, which is to show that virgins, as a matter of Christian propriety, ought to go veiled. This was, at any rate, a laudable usage, and could not, without some danger of scandal, be laid aside in the Church. He prepares the way by stating the two general grounds of Christianity, doctrine and practice. The former, (doctrine,) as briefly summed up in the Apostles' Creed, he says remains unchanged; the latter (cætæra jam disciplinæ et conversationis) admit of some improvement under the operation of divine grace. The great doctrines of Christianity remain the same, but morals and practice may be brought to a more exact conformity to the great standard. It was for this very object that the Paraclete was promised and sent; and, in proof, refers to the words uttered by our Lord to his disciples: "I have many things to say to you, but ye cannot bear them now." "The office of the Paraclete is to direct discipline, reveal the sense of Scripture, improve the intellect, and further us in our progress." In this general statement of the ministrations of the Paraclete, A. C. discovers the basis of all Romish superstition! We deem it unnecessary to follow the items of the tract particularly, as much of it would be irrelevant. After showing that the law of propriety laid down by the apostle in reference to the attire of females in public assemblies, applies to all classes, he confirms it by a reference to usage, (consuetudo,) Scripture, and the prescriptions of the Church, after which he sums up the whole argument in words of which we here present a translation, for the fidelity of which we are responsible. "In these matters, the defence of our opinion is according to Scripture, nature, discipline.—Scripture settles the law, nature attests, and discipline exacts it. To which of these does the usage of opinion contribute any thing, or what is the complexion of a sentiment that differs from them? Scripture is of God, nature is of God, discipline is of God; whatsoever is opposed to these, is not of God. If Scripture is doubtful, nature is clear, and Scripture cannot be uncertain on this (i. e., nature's) testimony. If there be any doubt about nature, discipline shows what is more approved by God." The purport of the whole passage is to show that the use of the veil is authorized by Scripture confirmed by a natural sense of propriety, as well as national usage and the discipline or morals of the Church.

In the translation of this passage given by A. C., which, by the way, he erroneously places in the tract De Corona, (as shown in a former number,) we have several things to object. First, he explains discipline to mean usage. Tertullian had used the word consuetudo for usage before this, and Cyprian speaks of a consuetudo disciplinæ, so that disciplina is a different thing from consuetudo (usage.) Then he translates "the discipline (usage of the Churches) which is more directly authenticated by God, shows the way." By a comparison with the translation given above, it will be seen that we differ *toto cœlo* in our versions. A. C. says, "discipline (by which he means usage) which is more directly authenticated by God, shows the way,"—we say, discipline (i. e., Christian practice) shows what is more approved by God. The passage is, disciplina quid magis Deo ratum sit ostendit. And the meaning is, not that "*disciplina* is more directly authenticated," as A. C. says; but, disciplina (i. e., Christian practice, or what we call duty in general) shows us what is more approved by God. Now this *disciplinæ* means nearly what our own derivative discipline as used by Tertullian and Cyprian, or is a comprehensive word for all Christian duty. That this is the sense is evident from what immediately follows: "Nothing is more valued by Him than humility—nothing more acceptable to him than modesty."

It must be evident to an unbiassed reader, that in this passage, as well as that before quoted, Tertullian has no idea of superadding to the Church (a charge urged against him by A. C.) any thing that does not belong to it. All that Tertullian can be made to say, if his language is fairly interpreted, amounts simply to a developement of principles already contained in the Gospel, and no one can doubt this who professes to believe. But who would suppose that such a position involved the dogmas and additions of popery? As well might we go farther back, and by the same kind of logic, rhetoric and criticism, affix the opinion upon St. Paul or Peter. Whatever Protestants may think of the author's construction and inferences, we are sure that Rome will owe him some thanks for this piece of service. Tertullian, according to him, has laid a broad foundation for Romanism. Page 144—147.

This conclusion, however, is drawn from a total misconception of words as well as things contained in this tract. The tract itself contains some of those golden sayings, that have always been held up to sustain Protestant ground: and on what new principles of interpretation they may now be turned about to say the reverse, we cannot see. This, however, may be referred, perhaps, to the improvements of the age!

Tertullian appeals to Scripture, reason, and the consistency of Christian life. Scripture, like the lawgiver, lays down the doctrine, nature shows its reasonableness, and Christian consistency carries it out in practice. His disciplina is neither usage nor tradition, but that walk and conversation which practical religion exacts. His developements are no additions to the Christian scheme, but that which must in all ages, according to circumstances, grow out of Christianity itself. It is already contained, it must be contained, and it only requires the same divine agency that implanted it, to expand and bring it forth.

But A. C., as if conscious that he has been charging Tertullian with more than he ought, remarks, "it would be easy to refute Tertullian out of Tertullian." P. 146.

Now, as the main question is not so much about Tertullian as the Church general, if Tertullian can be fairly shown to contradict himself, it ought, for the sake of truth, to be done. But, if so, let his contradictions, if they should prove to be such, also destroy his testimony on the point altogether. Why appeal to a writer who can be used on both sides? The author should have said this before he began, and thus saved himself the trouble of a reference and the mistakes he has fallen into. He would then, also, have saved us a little. But the truth is, that though Tertullian, when he favored the Montanists, wrote differently from what he had before, yet on the points referred to, within all reasonable limits, and by a candid and reasonable construction, he will be found to agree with himself, and in that to favor apostolic doctrine.

We have said enough to show that A. C. has not dealt fairly with the Ante-Nicene Church, and consequently his round and unqualified assertions contradict not only what has been the general sense of the Church East and West, but contradict a patient examination of the subject by the individual mind. Whatever more he may write on the subject we know not; and he may present us much more of the same matter in the same kind of style.

We here give, instar omnium, the conclusion of Tertullian ad Uxorem, Lib. II.

"How shall I sufficiently declare the happiness of that marriage which is advised by the Church, confirmed by prayer, declared sealed by angels, ratified by the Father? For not even among the nations will it be acknowledged right and lawful for children to marry without the approbation of their parents. What a union is that when two believers are joined, having the same hope, the same principles, the same service!—Both (belonging to the Christian family) as brethren, both fellow servants, with no discrepancy of spirit or flesh. But really two in one flesh, where the flesh is one, and one also the spirit!"

We might extend this extract, and make various comments. We now only observe the direct contradiction that it presents to the assertion, that Tertullian believed "there could be no virtue apart from celibacy." If any thing, it seems to prove that Tertullian was inclined to think Christian matrimony was not only the fairest field for the exhibition of the purest and healthiest Christian virtue, but that it really did exhibit *it*. Certainly we should not disagree with him if he thought so. Perhaps we might make it thus appear, after all, that Tertullian is rather in the other extreme; we are satisfied, however, to find him the advocate of godliness in all conditions of life. Let him retain a reputation which he well deserves.

But it is surely idle to declaim against Primitive Christianity, when the argument is founded on so many mistakes, and consequent misrepresentations. We think it must be plain from the evidence adduced, that we may now safely conclude:

1. He has failed to prove that the *facts* to

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* By *authority*, we mean *testimony*.

which he refers, were of any extent in the primitive Church.

2. He has failed to show that the *opinion* on the celibate, as a holier state, was general.

3. He has made *incidental references* and passages altogether local, represent the condition of the whole Church.

4. He has mistaken or perverted the *sense* of some passages as well as *words*.

5. He has paid no attention to the *particular scope* of particular tracts, an all-important matter in interpretation.

6. He has made no allowance for *circumstances*.

In fine, he has failed to regard the men of primitive times in the light that would have obviated much needless obloquy,—that they lived in the habitual consciousness the WORLD WAS PASSING AWAY. They lived for another world, and in the realities of *that*, we may say, they *merged* the realities of *this*. This idea is, of itself, sufficient to modify if not to obviate every hypothesis based upon some of their expressions, and hence, when probed by candor, sobriety, and a patient love of truth, such theories as the one here examined must fall to the ground.

CONCLUSION.

We shall now take leave of Mr. Taylor with a few general remarks on the subject here at issue.

I. The religious community have evidently been divided as to the merits of the work on Ancient Christianity; some applauding in unqualified terms, others condemning in terms as strong. We need not say that it must be a bad book indeed, if there were not many things in it with which we could agree, but this consideration may again only be the worse for those with which we do not agree. The author goes far in his introductory commendations on the earlier Church. So much the more surprising is it, when we find him in the subsequent pages apparently stripping the fathers of the claims which he seemed to award them. That there is thus a contrast between different parts of the work, cannot be questioned, and though the transition, like darkness from light, is a little softened by the blendings of an easy style, yet the introduction and the discussion seem to be at variance.

II. This question must force itself upon us more than once in the course of remark, how are we to regard the fathers? We see them, on the one hand, sunk into contempt; on the other, elevated to a height of honor that borders on adoration. The safest ground is, unquestionably, the middle. The fathers, the worst of them, were good men; the best of them were still fallible men. There was the same diversity of parts, attainments, tastes and character exemplified in them, that we find in men of any other period. Yet they had what may be regarded as features belonging to them almost exclusively, and for these, to say the least, we should be disposed to speak of them with a respect and listen to what they say, not indeed as our oracles or as our masters, but as the distinguished meritorious veterans, (meritorious with respect to us,) in the same glorious cause, whose voice has been heard and heeded through every successive period of the Christian Church.

We may, then, with safety, come to results on this subject, to which we cannot but believe every Christian mind will be prepared to respond. With respect to the ante-Nicene fathers, we believe there can hardly be a dissenting voice among the candid and reasonable, as to the following conclusions:

1. They are, next to the apostles, our eldest brethren in the Church. On this ground alone, on the principle of priority, they had privileges and advantages which we cannot claim. This, it is true, cannot imply a priority either in sanctity or dignity, yet in that unreserved devotion to the obedience of Christ, that sacrifice of all temporal considerations for the Gospel, they have the most powerful claim upon our love and gratitude. It is to them that we owe the preservation as well as spread of apostolic truth.

2. Apart from this priority of age, and its concomitant privileges, the writings of the primitive fathers that have been saved from the wrecks of time, are invaluable to the Church. Would that we had more of those men, whose fragments are scattered over the pages of Eusebius! On the literary and theological merits of these works we may, of course, exercise a reasonable and candid criticism. We may, whenever there is occasion, pronounce upon style or doctrine, whether right or wrong, distinguish between truth and error, fancies and facts, and we are unquestionably bound to refer all they advanced to the supreme authority of "the law and the testimony." In this process, also, it is too plain to be questioned, that even the primitive fathers, had they not been absorbed by practical concerns, would, like the celebrated Austin, have corrected and recanted much, had they lived in a different age.

Se forent hoc nostrum dilate in œvum,
Deterirent sibi multa.

It is the property of revelation alone to be infallible and to be consistent. All human productions must, from their very nature, be allied to some error. That book has never yet been written by mere human agency that has not its inconsistencies. Of these, the primitive fathers may safely be pronounced to have fewer than any other works. We are sure, at least, there is more consistency (to take a striking instance) in all the multifarious tracts and works of the single Tertullian, than in the single treatise of Ancient Christianity. We say this, too, without any reference to Tertullian before and after his Montanism. We are sure, too, that no one who has once conquered Tertullian's "crabbed style," will ever grow tired of him. We do not wonder at Cyprian's partiality for his African master. He found something there upon which the mind could feast, and we may say the same of the Alexandrian Clement, Origen, and Cyprian himself.

3. As literary productions, however, we do not now particularly insist upon them. They are invaluable for their testimony to doctrine and practice, the light which they throw upon the age, and their evidence to the genuineness and authenticity of Scripture. We learn from them not merely the *facts* but the *mind* of the ancient Church. They exhibit to us the substance of that spirit which has long since left our earth, but which has left its impressions in their works. Where do we go when we wish to realize that pristine age? Where but to those who are the early sources of its history.

4. Patristical Theology and historical facts are not the only objects that invite us to the pages of the primitive fathers. Their opinions and doctrines can soon be summed up, but there is another benefit often overlooked. No one can read them without the decided impression of their enlarged feeling and perception of Christian truth. Theirs was a genuine catholicity. It was a decided agreement in practical truth—so rigid that it often bordered on asceticism—but beyond the comprehensive platform of the Apostles' Creed, there was a harmony of feeling that was afterwards considerably narrowed. You cannot read those primitive men without the feeling that you are indeed in an atmosphere of inflexible virtue, and yet mild theology.* The latter was ever, indeed, treated as a practical matter. If ever there was a period of genuine catholicity, it was during these first three centuries.

5. A consideration not the least important, is their unfeigned piety. We deny not that even piety may at times be mistaken. But, as in science and literature, so in religion, there are mistakes which only the really pious can make. There are blunders which none but the highest order of intellects can make, and there may be errors in piety which can obtain only where it is of the purest and highest order. As a specimen, we might admit, for a moment, that the error which A. C. has attempted to fasten upon the primitive Church, could be clearly made out, and we grant that it would be an error, (although still very different from its subsequent form,) yet who does not see such an error could originate only in minds raised above the world, living unto God, and looking for the termination of present being only as the entrance upon a better?

We may visit these ancient worthies then for our improvement and edification. We are here in the company of those who deal in no abstruse definitions, for that time had not yet come;—those who rarely give us an analysis of operations passing in the mind, and still less give us pictures of their own feelings and emotions; of men who, were they transferred to our age, might not even comprehend much in our religious phraseology; yet men who, like the unsophisticated sons of nature, in the events of the world, speak out in terms that no one can mistake. You see religion there in all its unaffected simplicity. If, in many instances, the fathers seem to pay less attention to the *process* of religion in the inner man than meets our expectations, let it not be forgotten that this is to be referred not to a neglect of the *thing*, but to the mode of explaining it. They were satisfied with the manifestations of the outer man as evidence of the process in the inner. They tested religion by its fruits.

Sed quid multa? Were it our object to praise these fathers, we might for this purpose quote Mr. Taylor himself. His first pages are filled with ample encomiums, so that after all, he may not mean to say what his words express. At any rate, we have no wish to make him say more. The strictures that have been offered, have been elicited in behalf of the pious dead of other ages. As they cannot speak for themselves, it may be a duty to speak for them. If we cannot give them our unqualified approbation, they at least have a claim upon our lenity.

Were we, on the other hand, disposed to condemn, we might also find enough in every writer, old and new, to hold up to ridicule and contempt. Nothing is easier. But we ever wish to be the strict advocates of justice, literary and theological, as well as that which commonly passes for it. Let justice be done, even to the infidel. Let sweeping charges and denunciations cease. Christians may often thank themselves for the prevalence of infidelity, by the spirit with which it has been met. The patience, submission and meekness of Christ, will do more to the conversion of the infidel, than all the arguments we can offer. Let us discuss in this spirit, argue and reason in this spirit, and we shall surely conquer. Vincit qui patitur. It was in this spirit that we wished to say what has been offered in these remarks. If there is any thing in them that militates against it, we should be the first to obliterate it. Finally, whatever partiality we may have for the good men of primitive ages, this is ever to be understood in a sense subordinate or subsidiary to the Holy Scriptures. This is, after all, our Palladium. The fathers themselves refer us to these, and these alone are the fountains of our faith. Quod non est scriptum non est sentiendum, says the eloquent Chrysostom, and Jerome declares with equal decision: Quod sine Scripturarum auctoritate dicitur, pari facilitate rejicitur.

C. F. C.

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* The primitive fathers had, properly speaking, no systems of divinity. The Pastor of Hermas, Origen, Περι αρχων, John, of Damascus, De Fide Orthodoxa, may be considered approximations, but the basis of our modern systems are the famous *Loci Communes* of Melanchthon.

For the Churchman.

Mr. Editor,—If you have occasion to recommend to your readers any work, in refutation of Papal usurpations, pray mention Palmer's treatise on the Church. There is no objection, Sir, but what will be satisfactorily disposed of; and though the author may not be sufficiently orthodox on other points, yet in the clearness of his arguments against the Romanists, he is, in my opinion, unrivalled. The book should be republished in this country.

Many persons are ignorant of the true light in which the Papists, in this country, should be regarded. They tacitly admit them to be part of the "Catholic" Church—whereas they are, truly, rank schismatics, as much so as their English progenitors. Hear Palmer on this subject:

"Schismatics do not cease to be so by a mere change of country. Therefore, the Papists, who went from this country to establish colonies in the United States of North America, were schismatics when they arrived there, and always remaining separated from that branch of the Catholic Apostolic Church, which was established there, they only perpetuated their schism. In fine, when America received Bishops from our Churches, the schismatics constituted a rival episcopacy, and so remain to this day separated from the true Church."

Note. Dr. Seabury was consecrated by the Most Reverend Primus Dr. Kilgour, and other bishops of Scotland, A. D. 1784. Dr. Provoost and Dr. White were consecrated by Dr. Moore, the Most Reverend Primate of all England, and other English Bishops, in 1787—as was Dr. Madison, in 1790. The dioceses of Maryland, South Carolina, Massachusetts, &c., which had all been previously constituted, received bishops about the same time. The Roman Pontiff erected, in 1789, the rival bishopric of Baltimore, and nominated to it Dr. John Carroll, who was consecrated in England, 1790, and headed the schism in America. In 1808, the Pontiff raised the See of Baltimore, to be archiepiscopal, and pretended to erect sees of New York, Philadelphia, Boston—in opposition to the previously existing Churches of those localities. There are very serious difficulties affecting the regularity and even the validity of the ordination of the above-mentioned Carroll, and all the Romish clergy of the United States derived from him; in consequence of his ordination having been performed by only *one* titular bishop, Dr. Walmsley, who appears to have labored under a similar irregularity or deficiency himself. See Mémoires Eccl. xviii. sierle, tom. III. p. 142, 145, 485. See also Part VI. of Palmer's treatise on Romish Ordinations.

CATHOLICUS.

For the Churchman.

Mr. Editor,

I send you a fair and lucid statement of the doctrine of the Anglo-Catholic Church, on the subject of 'the Eucharist,' by the Rev. William Palmer;—the doctrine thus stated, is the undoubted doctrine of the Americo-Catholic Church, opposed, on the one hand, to the unscriptural dogma of Rome, Transubstantiation, and the equally unscriptural view, which regards the sublime mystery of this holy sacrament "as a mere common spiritual exercise, in which the mind of the individual derives edification, and perhaps, grace, from the contemplation and remembrance of an *absent* Redeemer's sufferings." All the passages in the ensuing extract relied upon as authority are taken from the articles and homilies of the Church of England, and, *will be proved* if required:

"This Catholic and Apostolic Church has always avoided any attempt to determine too minutely the mode of the true presence in the holy eucharist. Guided by Scripture, she establishes only those truths which Scripture reveals, and leaves the subject in that mystery with which God for his wise purposes has invested it. Her doctrine concerning the true presence appears to be limited to the following points.—Taking as her immoveable foundation the words of Jesus Christ: 'This is my body . . . . This is my blood of the new testament;' and 'Whoso eateth my flesh and drinketh my blood hath eternal life;' she believes that the body or flesh, and the blood of Jesus Christ, the Creator and Redeemer of the World, both God and man, united indivisibly in one person, are verily and indeed given to, taken, eaten, and received by the faithful in the Lord's supper, under the outward sign or form of bread (and wine) which is, on this account, 'the partaking or communion of the body and blood of Christ.' She believes that the eucharist is not the sign of an *absent* body, and that those who partake of it, receive not merely the figure or shadow or sign of Christ's body, but the reality itself. And as Christ's divine and human natures are inseparably united, so she believes that we receive in the eucharist not only the flesh and blood of Christ, but Christ himself, both God and man.

Resting on these words, 'The bread which we break, is it not the communion of the body of Christ?' and again, 'I will not drink henceforth of this fruit of the vine;' she holds that the nature of the bread and wine continues after consecration, and therefore, rejects transubstantiation, or '*the* change of the substance,' which supposes the nature of bread entirely to cease by consecration.

As a necessary consequence of the preceding truths, and admonished by Christ himself, 'It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life;' she holds that the presence, (and therefore, the eating) of Christ's body and blood, though true, is altogether 'heavenly and spiritual;' of a kind, which is inexplicable by any carnal or earthly experience or imagination: even as the Sonship of the eternal Word of God and His incarnation, and the procession of the Holy Spirit are immeasurable by human understandings.

Believing, according to the Scriptures, that Christ ascended in his natural body into heaven, and shall only come from thence at the end of the world; she rejects, for this reason, as well as the last, any such real presence of Christ's body and blood as is 'corporal,' or organical, that is, according to the known and earthly mode of existence of a body.

Resting on the divine promise, 'Whoso eateth my flesh and drinketh my blood, hath eternal life,' she regards it as the more pious and probable opinion, that the wicked, those who are totally devoid of true and living faith, do not partake of the holy flesh of Christ in the Eucharist, God withdrawing from them so 'divine' a gift and not permitting his enemies to partake of it. And hence, she holds, that such a faith is 'the means by which the body of Christ is received and eaten,' 'a necessary instrument in all these holy ceremonies;' because it is the essential qualification on our parts, without which that body is not received.

Following the example of our Lord Jesus Christ and of the Apostles, she believes that 'the blessing' or 'consecration' of the bread and wine is not without effect, but that it operates a real change; for when the sacrament is thus perfected, she regards it as so 'divine a thing,' so 'heavenly a food,' that we must not 'presume' to approach it with unprepared minds, and that sinners, although they only partake of the bread and wine, partake of them to their own *condemnation*, because they impiously disregard the Lord's body, which is truly present in that sacrament. Hence it is that the Church, believing firmly in the real presence of 'the precious body and blood of our Saviour Jesus Christ,' speaks of the Eucharist, as 'high and holy mysteries,' exhorts us to consider 'the dignity of that holy mystery,' that 'heavenly feast,' that 'holy table,' 'the banquet of that most heavenly food,' even 'the king of kings' table.'

Such is the simple, the sublime, and what is more, the true and scriptural doctrine of our Catholic and Apostolic Church—a doctrine which cannot be accused of heresy, except from ignorance or uncharitableness. Even our adversaries (as, Milner) are compelled sometimes by the force of truth to clear the Church of England from the imputation of disbelieving the sublime mysteries of this holy sacrament, and reducing it to a common spiritual exercise, in which the mind of the individual derives edification, and perhaps grace, from the contemplation and remembrance of an absent Redeemer's grace.

Our doctrine leaves this subject in the sacred mystery with which God has enveloped it. It is not to be denied that the Roman doctrine of transubstantiation facilitates the mental conception of that mystery: but it has the fatal defect of being opposed to the plain language of Scripture; and if those statements are to be explained away, and reduced to merely figurative expressions, according to the doctrine of Paschasius Radbertus and his school;* the Berengarians, Zuinglians and Socinians, may with reason, claim a similar privilege of arbitrarily explaining away into figures the very passages in which the doctrine of the true presence itself is conveyed.

The Roman doctrine of transubstantiation, is entirely founded on human reasoning from the nature of bodies, and the supposed incompatibility of the scriptural statement that the Eucharist is bread and wine literally understood, with the other expressions of Scripture. But what Bossuet has observed of the philosophical reasonings of the school of Zurich and Geneva, against the real presence, 'that to receive them in the matter of religion, is to destroy not only the mystery of the Eucharist, but, at one blow, all the mysteries of Christianity,' is perfectly applicable to those of Romanists for their transubstantiation." C. H.

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* The Roman doctors are grievously perplexed by the language of Scripture in calling the Eucharist 'bread' after consecration. Bellarmine mentions four solutions of the difficulty. Of course, it is easy to explain away any terms of Scripture, however clear; but those who *arbitrarily* give a figurative meaning to these terms of Scripture cannot oppose the Zuinglian and Socinians.

For the Churchman.

OF THE MARRIAGE OF PRIESTS.

(Concluded.)

In my article on clerical marriage, of which this is the conclusion, I there said, it becomes in many instances a most serious and difficult question, whether the Lord can be served as faithfully by the married clergyman as the unmarried, and that it especially becomes so with the *candidate* for holy orders, inasmuch as he knows not to what part of the Lord's vineyard he may be assigned. And this designation, which remains with his Bishop, may very materially affect the service he has to render. My present remarks will bear almost entirely upon this question, as asked by the candidate, viz.: can I "attend upon the Lord without distraction," so well married as unmarried?

Doubtless the wants of the wife, and the numerous cares of a *family*, or *household*, do frequently, in a greater or less degree, distract the mind of the pastor from his work, which should be all-absorbing. And not seldom, peculiarly great anxieties exist in his mind, how he shall provide for himself and his. God will, I fully believe, make all necessary provision for the *wants* of His righteous servants, but not for their *imprudences*. Nor do I say it is not often a *distrust* in this Providence that causes many to desert the pulpit and missionary ground for other occupation, or a more inviting field. But be this as it may, certain it is that many is the clerical fireside that would touch with pity the stoutest heart, were its secrets divulged. An *insufficiency* of support prevails to a great extent among our clergy, and than *this*, what can be more distracting? Did this want only affect the minister alone, it could with cheerfulness be borne; but when his eyes witness his children and their mother anxiously endeavoring to conceal the appearances of poverty, which, on that account, is rendered the more *real*; when he sees this, his heart is touched, his mind becomes troubled, the *cares* of the world lay hold on him, and now great is the obstruction that arises in his way, the way to the preaching, the *whole counsel* of God, the way to the laboring in the Lord's vineyard *freely* and *entirely*. With this *weight* upon his mind, how is it possible for him to give himself up, *soul* and *body*, with all *their* faculties, to the work of that ministry, to which he long since dedicated them *all?*

One reason, then, that the minister should not marry, or at least defer it for a space of years after he enters upon his work, is to exercise *self-denial* for the better performing it. When the ruthless mass see the man of God giving himself up *entirely* to the good of his fellow men, they conclude there must be something in that man's religion, which would call for such a sacrifice as *this*, and may thereupon be the more easily brought to *reflection* as to its claims.

But a stronger reason is, the present *situation* of our Church, in the midst of *heresy* and *schism*. We find the *Romish* sectarian, we find the *ultra-protestant* sectarian ready to make *this* and *other* sacrifices for the better disseminating of their *individual* creeds, shall not *we*, then, for the propagation of the *catholic?* If we believe ourselves to be a true branch of the holy Apostolic Church, ought we to be content to let the various sectaries pre-occupy the missionary field both at *home* and *abroad*, but especially the former? Should we not be ready to sacrifice all worldly connections, and "lay aside every weight," in order to present the *true* faith for their acceptance, before they are led away into *strange* pastures? Consider for a moment the *nature* of this field, for instance, the *domestic*, it has been but *recently* settled, the inhabitants are bound by no *local* feelings, consequently the less anxious about establishing a House of Prayer and supporting the Ministry; besides, frequently an unwillingness to engage in the above, added to a real or supposed inability, makes the field a peculiarly arduous one. Many are the privations the minister has to undergo in one of these newly inhabited places, incessant are his labors; is it not, then, expedient for him to avoid, as far as possible, connecting himself with any new ties of this fleeting scene? But here is a matter that involves *justice, right*—the young man believes himself called by the Holy Spirit to the work of the Ministry. That ministry requires of us (if necessary to the work) to forsake all that we have, and demands an *entire* devotion of *mind, soul,* and *body* to it. The requisition is *vast*, it is *tremendous*. But such is its nature, that a lower condition would be *incompatible* with so holy, so glorious an employment, as the one of training up souls for Heaven.

The wants of the Church are very great, not only in the various dioceses, but more especially in the field that occupies the attention of our Board of *Domestic* Missions. The constant cry is "more men," "send us *your* men." But, as is natural in new settlements, the inhabitants are *few* in number, or they are wanting in *pecuniary* strength, and hence can give but moderate salaries, and especially so while engaged in building a temple to worship in. The cry passes through the land, it comes to our Theological Seminaries. It claims the *sympathy* of all, *pity* is expressed by all. But are laborers found *free* and *ready* to go? Sad indeed is too often the response—No. But they have dedicated themselves to work in this vineyard. Yes, but they have since "conferred with flesh and blood," their *will*, when they dedicated themselves, was *their own*, but now it is *joined* with *another's*, and cannot therefore act without consulting it.

The Church defines her missionary field, to a portion of which she sends a Bishop to take charge thereof; he marks out the field for laborers; but, alas! where are they who will enter into his labors? He petitions the Church to send them him. The Church, with the view of supplying him, educates young men for his service. He comes to these men, and *very unlike* a Bishop, he has to make *appeals* to them, to *supplicate* them to go, when, in truth, they should be ready at a moment's warning. And *do* they go? are they *free* and *ready* to go? No; and why? Did they not dedicate themselves to the Lord's service, *soul, mind,* and *body*; and are they not now prepared to acknowledge that self-dedication? No! for they have changed their *former* position, they have "conferred with flesh and blood." Alas! we are left too much to ourselves, we are too little under the control of the Church; suppose she, now in her General Convention, determines to send out a Bishop with *fifteen* Priests to such a missionary field; *could* she send them, would that number be found ready to go? It is greatly to be feared not. We find, then, the relative position of the *married* and *unmarried* priest to the Church and her interests very different, the *one may be* incapacitated to go wherever the Church most wants them, while the *other is*, comparatively, *free* and *ready*.

Perhaps I am wrong in much of the above; my position may not be wholly in accordance with truth; if not, I shall gladly suffer correction. However, none who seriously reflect on this subject can, I think, question the great benefit that would accrue to the Church, (as a general rule,) from the postponement of marriage for a few years after entering the ministry, and then, if their work would not be retarded, (concerning which they can then know quite positively,) let them, if so minded, marry. But the *indiscriminate, hasty* marriage of deacons and young priests, and more especially the candidate's *premature* provision for the same, I honestly deem to be a *serious evil*.

May 16th, 1840. B. L. J.

REMARK.—We are pleased to see signs of a growing attention to the latter clause of the xxxii. Article of the Church, which has received, we fear, less consideration than it deserves. We see no occasion, however, for the appeal which "B. L. J." has made to Scripture, nor can we imagine what bearing such texts as "Let the dead bury their dead," have upon the subject. The marriage of the clergy rests on the same ground as the marriage of other men; and we see no more reason in searching the Scriptures for specific authority for marriage in their case, than in the case of any other class of society. All that is needful, as it seems to us, is an application of the maxims of Christian prudence.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Monday, May 25; Tuesday, 26; Wednesday, 27.

The Rogation Days.

About the middle of the fifth century, Mamercos, Bishop of Vienna, upon the prospect of some dreadful calamities that threatened his Diocese, appointed the three days immediately preceding the festival of our Lord's Ascension, for the offering, in its behalf, of special prayers with fasting. The appointment was continued in that portion of the Church as an annual fast. And the example extending to other portions, the observance of these days, called Rogation-Days, that is, days of solemn special supplication, became at length general in the Church, with an especial regard to invoking the divine blessing on the fruits which the earth is at that season putting forth, and on our temporal blessings generally.

This appointment was retained at the Reformation; and although there is now no public service appointed for the Rogation-Days, yet they are ranked among "Days of Fasting, on which the Church requires such a measure of abstinence, as is more especially suited to extraordinary acts and exercises of devotion;"* and a homily suited to them is included among those recommended by the articles of religion.

Christians should regard them as a period of solemn devotion and fasting; with special prayer to God for His protection of our Church and nation, for averting from them the judgments which they too much deserve, for crowning the year with His goodness in the increase of the ground, and the gathering in of the fruits thereof, and for His rendering them a blessing to His creatures.

The Scriptures are full of promises to those who seek, in the true spirit of evangelical devotion, the mercies of their God; and to nations whose inhabitants, and churches whose members, are men of prayer. Pious men, in all ages, have had respect, in sustaining this character, not only to the constant obligations of religion; but also to those special solemn seasons of devotion which the Church, from early times, has set apart. Their observance, in the true spirit of the Gospel, and with uniform consistency of character and deportment, is one of the best services that can be rendered to the Church and to the state. It is an humble means which often has been, and we should not doubt will be, successful, of that divine blessing, without which no efforts for the advancement of either national or ecclesiastical welfare can be successful. When we see among the followers of Jesus a revival of that spirit of evangelical piety which looks to God rather than man for civil and religious blessings, and seeks them in maps drawn by primitive and Catholic observance from the precepts and spirit of the Gospel, we may look, with greater confidence than any other circumstances can inspire, for the enjoyment of those blessings.

Let every reader reflect seriously on his personal interest in this truth. His example is one which the Church requires for the producing of this happy effect. Let it be given by his own devout and faithful attention to those holy appointments by which his spiritual mother would engage him in the stated solemn exercises of public and private devotion, whose natural effect, by the promised blessing of God, will be the nurturing in his heart of that true and living faith which is profitable for all things, having promise of the life which now is, and of tha which is to come.

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Thursday, May 28.

The Ascension of our Lord Jesus Christ.

This day, the fortieth of our Lord's revisiting the earth, after His death, the Church celebrates His ascension into Heaven.

The circumstances attending this august event are supposed to be known to the Christian reader. It is a faithful source of the most interesting reflections.

The first and most important of these is that which has regard to Christ's mediatorial office. Having, by His death, consummated that great offering for sin of which the object was the appeasing of divine wrath, and procuring for man the mercy of His God; and by His resurrection, given assurance that the momentous undertaking was successfully effected, He ascended into the immediate presence of the Almighty Father, there to plead the merits of His atonement, and make intercession for all who trust in it with a true and living faith.

St. Paul, in his epistle to the Hebrews, enters considerably at large upon the antitypical similarity of Christ's priesthood to that of the Israelitish Church. Having, by the surrendering of Himself to death, offered the one great sacrifice which consummated all the offerings of the law, the apostle represents His ascension as the fulfilment of the sacerdotal function, by which the high priest, under the law, entered with the blood of the great annual expiatory sacrifice, into the holy of holies, where was vouchsafed a visible manifestation of Jehovah's presence. "Christ, being come an High Priest, by His own blood entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9: 11, 12.) "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9: 24.) There pleading the merits of His sacrifice in our behalf, He is our "advocate with the Father;" (1 St. John 2: 1,) and ever liveth to make intercession for us." Hebrews 7: 25. Romans 8: 34.)

Most interesting, therefore, to the faithful Christian, is the Festival of his Lord's Ascencion. It shows him the great High Priest, whose atoning sacrifice is the source of all his hopes, and the object of his living faith, going into the presence of his offended God, to plead, in his behalf, the merit of that atonement. When, weary and heavy laden with a sense of sin, he would flee for relief to the throne of grace, yet fears that one so guilty and so unworthy cannot there find admittance, he is encouraged, even to the fulness of hope and trust, by the infinite merit of Him who there pleads in his behalf. When, suffering under the calamities of life, he would look up for comfort, unspeakably soothing is the reflection that his friend and intercessor at God's right hand is "touched with the feeling of" his "infirmities," having himself borne the griefs and carried the sorrows of an earthly pilgrimage, and been "in all points tempted like as" he is. (Hebrews 4: 15.)

Very consoling and encouraging, too, is it, to contemplate the ascension of Christ as a reward of fidelity, and a recompense for suffering, to which His faithful followers may humbly hope also to be called. It was for His becoming "obedient unto death," that "God highly exalted Him." (Philippians 2: 8, 9.) "The joy that was set before Him" in being "set down at the right hand of the throne of God," animated Him to the endurance even of "the cross." (Hebrews 12; 2.) It is the exalted privilege of faithful Christians to be "joint heirs with Christ, if so be that" they "suffer with Him, that" they "may be also glorified together;" (Romans 8: 17,) "that where" He is, "there" they "may be also." (St. John 14: 3.)

Let him who is united by a true, a living faith to his ascended Lord, enjoy the rich consolations hence arising. They may be applied to the mitigating of his trials, the soothing of his sorrows, and the encouraging of his hopes, in all the changes and chances of this mortal life. Yet a little while, and in his case, as in that of his great exemplar, the man of sorrows will become the eternally blessed of the Lord; the vale of tears will be exchanged for Zion's hill, and an earthly pilgrimage for a heavenly inheritance.

DIES SANCTUS.

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* Table of Fasts.

THE CHURCHMAN.

SATURDAY, MAY 23, 1840.

MISSIONARY MEETING.—On Sunday evening last, a meeting was held in St. Bartholomew's Church to celebrate the departure of the Rev. Mr. Southgate for Constantinople. The Rev. Dr. Milnor presided. The instructions to the missionary were delivered by the Rev. Dr. Vaughan. Mr. Southgate then addressed the meeting in a speech of considerable length, in which he entered into a variety of details respecting the present state of the Eastern Churches, and the plan of operations which it was proposed to adopt. The Rev. Dr. Whittingham followed in a very fervid strain, pointing out the latent power of the principles of catholic unity, resolving their present comparative inefficacy into habits of distrust and speculation engendered by modern infidelity, advocating the mission with great earnestness, and vindicating it from supposed objections. As Dr. Whittingham spoke from notes, it is possible that his speech may be published. The Rev. Mr. Haight, in a brief address, commended the missionary and the cause to the prayers and sympathies of the audience. The exercises of the meeting were concluded by the president, who read the prayer for persons going to sea, and pronounced the benediction.

Since writing the above we have been favored, by the politeness of Dr. Vaughan, with a copy of Dr. Whittingham's Address, which will be published entire in the Spirit of Missions. We make an extract:

"Why is it that the Church has ceased for ages, to present to the world the imposing front with which she once commanded its awe and admiration? Why do her children learn the language of her enemies, and oppressors, and conceal with shame the lineaments that mark them out as the followers of Him whom the world hated, and who has told us that the world will hate *those who are His*, as it hated Him? Why is every other interest held *among Christians* to be paramount to the interests of the soul—every other claim and occupation more worthy of diligence, and energy, and zeal, than those which have eternity for their end? It was not always so. Even in times on which, with reason, we look back in mingled pity and contempt, as times of confusion, ignorance, and misrule—even then, there was a healthier state of feeling and opinion in this respect. They knew less—far less, than we do, of the meaning of the precious truths which they ignorantly professed, yet their profession, imperfect as it was, had a frankness, an honest simplicity, a stamp of reality, about it, that ours has lost. It was even thus—there *was a reality* in their position as members of the visible body of Christ, that we are in great measure content to lack. They were perhaps more sensuous even than ourselves. But when will mortal man be other than a creature guided by his senses? The advantage on their side was, that their profession was a *sensible* reality. They saw, and heard, and felt, that there was a body even on earth, greater, wider in extent, more fertile in resources, more powerful in control of mind, man's nobler part, than any or all earthly powers. Even the Catholic Church of Christ, spread abroad, but not scattered; distributed through many states and climes, but not divided; assuming many and various outward forms, but animated by one spirit, actuated by one principle of vitality, joined in one visible and cognizable bond of unity. We, on the other hand, talk of such a body, in our creeds, and speculate about it in day-dreams, but we behold it not. To us, there is nothing greater than the civil commonwealth. An emanation of the people's breath, that is, a creation of our own, is the highest of all sensible realities. The strongest claim, the most binding obligation, of which sense takes cognizance, is political citizenship. To that, our Churchmanship, as a reality of life, is wholly, and almost immeasurably subordinate. By the bond of baptism we regard ourselves as linked into a little band, a scattered handful strown thinly among the millions that populate our wide-spread territories. Now I am far from thinking that faith, true, lively faith, *can* not, or *does* not, make profit of this, as of every other trial. But it *is* a trial, still; and a trial almost of our own making. Be faith as lively as it will, *sense* still holds its sway, and where God has provided means to make it a helper instead of a drawback to our faith, it is at our own peril if we leave them in abeyance. Such means He *has* provided, in the constitution of His Church. From one root, even from our Lord's own powerful word, "As my Father sent me, so send I you," He has caused to spring a progeny that is older in lineage and descent, more direct and demonstrable in succession, and incomparably wider in extent of spread, than any human government that ever yet existed. Wherever a rightfully ordained bishop can be found, there is a direct descendant of the twelve whom our Lord chose to represent Himself, the one great apostle of the Father, and to bear his name and authority through every age, to every clime. Wherever the sun shines on earth their sway has been extended. Dynasties have risen and sunk in darkness, while their long-extended line has gone on, in unbroken self-perpetuation. Wave after wave of barbarism and devastation has rolled over East and West, and swept away learning, wealth, arts and civilization, but has broken in powerless ragings upon the rock of the Church's polity. Empires which are even yet the world's wonder—Nineveh, and Babylon, and the Medo-Persian throne, and the iron sway of Rome—were each of less duration and of less extent, than this dynasty of the Galilean fishermen has proved. Even now, in what remotest nook of earth, is it not self-propagated? Australasia, an empire but of yesterday, and Hindostan, with its seemingly eternal temples and changeless institutions, equally witness the presence and the triumphs of successors of the Apostles bearing into the desert and to the crowded Bazaar, the same pure form of doctrine and worship that we profess. The Andes and the Himalaya, old Atlas and Caucasus, the Nile and the Indus, and the Amazon, have been crossed by Bishops of the Church of Christ, in prosecution of their Master's conquests. Among us, the Episcopacy is now flourishing in all the greenness of youth, while in the East it still reigns, though in the second childhood of old age; it needs and wants the reviving breath of that Spirit which erst made, in the valley of Vision, the dry bones live."

We understand that the Rev. Stephen Elliot, of Charleston, South Carolina, has been unanimously elected to be Bishop of the diocese of Georgia.

A correspondent, whose opinion has much weight with us, begs that atenttion may be directed to the advertisement of the Rev. Mr. Parker, of whose qualifications to give instruction, and to form the manners and habits of his pupils, he speaks in high terms.

RECENT DEVELOPMENTS.

It is now about eighteen months since a friend in Boston sent us an Address delivered to the senior class of divinity in Harvard University, Cambridge, by Ralph Waldo Emerson. To those who have seen the address, it would be needless to say, that we read it with the utmost disgust at its impiety and nonsense. We did not notice it at the time, for we hoped it might be no more than the aberration of an individual, and felt that it would be ungenerous to consider it as symptomatic of the general state of religious sentiment among the Unitarians. Still, we marked it as a sign of the times, and resolved to watch for further indications.

Since that time, several pamphlets have been published in Boston, which we have read with feelings of intense interest. Mr. Emerson's Address was a distillation of the Pantheism of modern Germany, and we have two other of his addresses lying by us, that are written in the same strain. These had not been long published, when Dr. Ware sought to check their tendency by a sermon on the Personality of the Deity. In July last, at the request of the Association of the Alumni of the Cambridge Theological School, Mr. Andrews Norton delivered a discourse on the "Latest Form of Infidelity," which concludes with the significant declaration, "that for any one to pretend to be a Christian teacher, who disbelieves the divine origin and authority of Christianity, and would undermine the belief of others, is treachery towards God and man."

After the publication of Mr. Norton's discourse, a pamphlet appeared, entitled "'The Latest Form of Infidelity' examined," by an Alumnus of the Theological School. In disavowing the charge of Pantheism, the Alumnus undertakes to vindicate the orthodoxy of its modern parent, Benedict Spinoza, whom, together with his recent German imitators, he commends to the veneration of his hitherto ignorant and misguided countrymen. The pamphlet of an alumnus was soon followed by a rejoinder of Mr. Norton, in which he ably sustains the views he had given of Spinoza, and gives a further account of the writings of Schleirmacher and De Witte. To Mr. Norton's rejoinder have succeeded two Letters by Mr. George Ripley, who avows himself the alumnus, and seeks to sustain his ground by a cool array of passages from the most noted Pantheists (Mr. Ripley, however, denying them to be such) of modern Germany, designed to prove the spirituality and fervor of their Christian piety.

We shall have more to say on this subject in some future numbers.

We have been surprised at times to observe the lack of information on the part of Romanists respecting the Church. We lately gave a specimen from Bishop Kenrick, who charges us with denying to the ministry the authority of absolution. The editor of the Catholic Register would seem from his last paper to have just stumbled on a Latin translation of the English Prayer Book, from which he quotes (what any English Prayer Book would have given him) the form of ordination as a proof positive that we hold the doctrine of absolution, and then upbraids us for our inconsistency in denying what our standards teach! It seems, that to gain credit for consistency, we must write our history in Latin.

The same writer labors to convict us of another inconsistency in affirming in the Catechism that there are "only two sacraments," and yet giving such a definition of a sacrament as embraces Orders and Absolution. Let him read the Catechism again, and he will find that the "two only" is limited to such sacraments as were instituted in the Church by Christ himself, as generally necessary to salvation. Orders is not necessary generally, but only for a particular class, and in absolution the sign is not instituted by Christ himself as necessary to salvation. Both the latter are sacraments, but not such sacraments as come within the definition of the catechism.

We do not know that Le Courayer has been translated into Latin, but it may be had both in French and English; and if the editor will read it, he will find in it the information which he needs on the "true episcopacy" no less than on the consistency of the Church.

The editor concludes by saying, "We shall notice further inconsistencies in our next." Modesty, perhaps, it were too much to expect; but prudence, one would think, might suggest to a private man the danger of lightly charging inconsistencies on a compilation which was adopted by a Provincial Synod, and has received for three hundred years the sanction of a National Church. Such a charge, it must be allowed, is a proof of ignorance and superficiality in one party or the other.

Philosophy of Mind, *Developing new sources of Ideas, designating their distinctive classes, and simplifying the faculties and operations of the whole mind. By* John Stearns, M. D., *of the city of New York, late President of the Medical Society of the State.* New York: William Osborn, 88 William-street.

Dr. Stearns has a new theory, the fundamental proposition of which is, "that man consists of three distinct entities: body, soul, and mind." "In searching for proof in the authority of names to sustain this proposition," adds Dr. Stearns, "I looked in vain to the publications of metaphysical authors. I have consulted theologians and professors of science in literary institutions, without being able to obtain any satisfactory information."

It was the belief of the ancient Jews and the primitive fathers of the Christian Church, that man consisted of three distinct principles, body, soul or mind, and spirit. This belief is something more than a theory; it is the concurrent tradition of a fact in regard to the creation of man. It seems to us that the theory of Dr. Stearns, like other new discoveries, needs maturing and improving on some points; and that when duly matured, it may plead in its behalf very ancient and venerable authority.

A letter from our correspondent in Charleston, S. C., says:

"We have been disappointed in not getting Bishop Meade here, to consecrate Dr. Gadsden. Our venerable friend, Bishop Chase, has determined to return here with Bishops Doane or Onderdonk, to assist in the consecration on the 6th of June."

NEW AGENTS FOR THE CHURCHMAN.

A. R. Park, Hartford, Con.; F. T. Parsons, Goshen, N. Y.; Brevoort Butler, Natchez, Miss.; Charles Burnett, jr., Providence, R. I.

For the Churchman.

Charleston, S. C., May 11, 1840.

At a meeting of the clergy of the Protestant Episcopal Church in Charleston, requested by Bishop Chase, were present the Rev. C. G. Gadsden, C. Hanckel, Wm. Barnwell, W. W. Speare, and Philip Gadsden, *presbyters*; also, J. S. Hanckel, R. T. Howard, and J. B. Campbell, *deacons*; and after a full conference with Bishop Chase, the following resolutions were adopted unanimously:

1. That we have welcomed with much pleasure the visit of Bishop Chase, now closing; that we appreciate the great importance of his present object to the Church and to the world; that we rejoice in the success which has thus far attended his tour through the South, and particularly among ourselves; and that we hope he will soon be enabled to attain the object he seeks. We commend his person, his family, and his work, to the protecting favor of God, and the pious liberality of the Church.

2. That a copy of this paper be sent to Bishop Chase, and published in the periodicals of our Church.

EPISCOPAL ACT BY THE BISHOP OF ILLINOIS.

City of Charleston.—On Friday, the 8th day of May, in St. Philip's Church, the Rev. Robert T. Howard, (deacon,) was admitted to Priests' Orders, by the Rt. Rev. Bishop Chase, of Illinois. Morning Prayer was read by the Rev. J. B. Campbell, assistant minister of St. Philip's Church. The discourse, based on the first Rubric of the service for Priests' Orders, was delivered by the Rev. C. E. Gadsden, D. D., Rector of the Church, who, with the Rev. Andrew Fowler, assisted in the imposition of hands.

Charleston, May 8, 1840.

SUMMARY.

The Rev. Pierre Teller Babbit has taken letters of dismission from this diocese to that of New Jersey, which have been accepted.

On Sunday, April 26th, in St. Andrew's Church, Yardbyville, Mr. Alexander Forbes Dobb was admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Ridgeley; sermon by the Bishop; the candidate presented by the Rev. Mr. Ridgeley.—*Banner of the Cross.*

ORDINATION.

On Easter Sunday, the 19th inst., Stephen G. Gassaway, of the senior class of the Theological Seminary of Ohio, was admitted to the holy order of Deacons by Bishop McIlvaine in Christ Church, Cincinnati. The candidate was presented by the Rev. Mr. Brooke.—*Gambier Observer.*

Episcopal Acts.—On the morning of Sunday, April 12th, Bishop Brownell, in St. John's Church, Waterbury, Ct., admitted Mr. Sheldon Davis to the order of deacons.

In the afternoon the Bishop confirmed twenty-nine persons in the same Church.

Bishop Griswold.—On the same day in St. Paul's Church, Boston, confirmed about fifteen persons. On the following Sunday, (Easter,) he confirmed six in Trinity Church, Bridgewater, Mass.

Bishop Polk, Sunday, February 10th, confirmed ten at Greensburgh, Alabama. On Sunday, the 23d, confirmed three persons at Selma, and March 4th at the same place confirmed one. On the 15th and 16th confirmed eight. At Mobile on the 22d confirmed seventeen, and on the 24th in the same place confirmed eight.

Bishop Meade, at Berryville, Clarke county, Va., on Sunday, April 12th, admitted Mr. Alexander Shiraz to the order of Deacons.

Bishop Chase, in St. Paul's, Augusta, Georgia, Sunday, April 8th, admitted Arthur Wigfall to the order of Deacons.

We are happy to say, that the health of our venerable and beloved Diocesan is much improved, and we cannot but hope that it will be so perfectly restored as to enable him to be present at another of our Conventions.—*Southern Churchman.*

ORGAN FOR ST. PHILIP'S CHURCH.

A bill remitting the duties on the Organ imported for the use of this church, has recently passed the Senate of the United States.—*Southern Churchman.*

A GOOD EXAMPLE.

Our readers are aware of the special effort made last year in Grace Church of Philadelphia, to raise the sum of $5000 for missionary purposes, to be divided equally between the Domestic and Foreign Committees; and have seen in the announcements of the Treasurer, the redemption of the pledge then given. The whole amount raised by the parochial societies of that Church, during the period mentioned, was $6450 37. At the anniversary recently held, the following resolution was adopted:

"Resolved, That the Male Society of Grace Church for the Promotion of Christianity, hereby agree to raise during the ensuing year, the sum of six thousand dollars, provided individual pledges are obtained to that amount; five thousand dollars of which shall be appropriated to the renewal of its obligation of last year to the Domestic and Foreign Missionary Society, and the remainder to Diocesan and other institutions usually aided by it."

A subscription was then entered into, and notwithstanding the absence of many of the congregation, $4388 were immediately pledged.—*Banner of the Cross.*

OBSERVANCE OF THE LORD'S DAY IN LONDON.

It is peculiarly gratifying to know that the important subject of a more proper observance of the Lord's day, is increasingly felt in the metropolis. Many shops once open in the morning, or even in the afternoon, are now entirely closed. A meeting of the Metropolitan Church Wardens was recently held with reference to this subject.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.

The simultaneous and laudable effort which the Clergy of Brighton and of Hove, and of some of the adjacent parishes, are about to make on Sunday next, naturally turns our thoughts to an interesting appeal lately put forth by the Rev. J. Sinclair, Secretary to the National Society. From his report it appears that this Society has now, for upwards of twenty-seven years, carried on unobtrusively but effectually the education of the poor. By its charter of incorporation, it includes in its committee a stated number of Peers and privy Councillors, and the whole of the bench of Bishops.

For many years the resources of the Society arose entirely from voluntary contributions, which, though inadequate, were so judiciously expended, that in 1833 nearly half a million of children were receiving education under the superintendence of our parochial clergy. In that year the Society, for the first time, received aid from the public treasury. Twenty thousand pounds were voted by Parliament for the purposes of education, on conditions required, which were that the tenure of sites should be secure, each edifice suitable, and that reports upon the state of education should, on being called for, be presented to Government. The Lords of the Treasury confined themselves to these equitable requirements, acting upon the principle that the Managers of the schools, by whom four-fifths of the cost of the building were paid, and the entire maintenance of the schools was defrayed, were entitled to the privilege of deciding as to the system of instruction, and the qualifications of the teachers.

The year 1839, however, has brought an unforeseen change. During the last session the sum of £30,000 has been voted for educational purposes, not, as before, with the concurrence of both Houses of Parliament, but by the Lower House alone, contrary to the solemn remonstrance of the Upper House. A Central Board, consisting of four Privy Councillors—all of them laymen, to the marked exclusion of the spiritual members, has been for the first time established; and to their discretion has been committed the distribution of the grant. In exercising this discretionary power, the Privy Council Board were persuaded not to trust to the inspection of the National Church herself, but to insist upon appointing inspectors of their own, who without inquiring into what had hitherto been considered the most important points of examination, viz: religious knowledge, should ascertain merely the state and progress of what is termed "secular instruction." Now here it may be asked, is the right of inspection upon which the National Society and the Privy Council are at issue, and about which we have heard so much, a point of vital importance? To use the powerful language of the Rev. S. Wilberforce, "*it is the principle at stake*, the lever's point, the wedge's head, which, once conceded, must carry with it all the rest. To concede the right of inspection, is to adopt the Government scheme; and to adopt the Government scheme, is to depose the National Church." The Clergy, deeply impressed with this truth, have, in very many instances, suffered, and are suffering for conscience' sake. Acting on the faith of former unconditional grants, they have involved themselves in building. To accept the Privy Council aid on the condition of inspection, is against their conscience;—not to accept it, would in some instances have been their ruin, but for the timely aid of the National Society, who in this season of difficulty have nobly come forward, and now stand in the gap and virtually say to the Clergy—We will support you in your legitimate endeavors to preserve inviolate the supervision of your flocks, and to instruct and catechise the great mass of the population of England, in the truth as it is in Christ Jesus.—*London paper.*

ROMAN CATHOLIC CHAPELS, &C.

A map has just been put forth by the British Reformation Society, showing the exact position of every Roman Catholic chapel, college, and seminary within the boundaries of England, Scotland and Wales, from which it appears that there are no fewer than 532 of those buildings, being an increase in ten years of 88. In the county of Lancaster alone there are as many as 74 chapels and 9 schools; in that of York there are 50 chapels and 2 schools; in that of Stafford there are 29 chapels and 7 schools; whilst in Middlesex the chapels are 20 only, and the schools or colleges 13. By this statement it will be remarked, that although the number of places of worship is considerably larger in the provincial district, yet that the nurseries of Popery are by far the most abundant in and near to the seat of government. A correspondent, in urging the necessity of directing the attention of the Protestants to the support which is given by certain parties who are in the possession of the control of the destinies of this country, and urging the propriety of extending patronage to the society by which this map has been prepared, says—"The Pope, Sir, must have some tremendous influence in this country, by some means or the other. Here is a nation professedly Protestant expending 70,000 a year to disseminate a doctrine which she declares to be idolatrous, and compelling thousands and tens of thousands of her subjects to aid in such inglorious and unhallowed work. Surely this is very like 'Popish ascendancy!'" —*St James's Chronicle.*

BETHNAL-GREEN CHURCHES.

Every one desirous of promoting the cause of Church extension will be happy to hear that the Bishop of London will preach on Sunday morning next at Christ Church, Newgate-street, in aid of the fund for building 10 additional churches, parsonage houses, and schools, in the poor and populous parish of Bethnal-green, before his Royal Highness the Duke of Cambridge, the Lord Mayor, aldermen, and sheriffs. It gives us unfeigned delight to see Royalty and the chief authorities of the city coming forward in this manner to support and encourage the bishop in his great undertaking for the spiritual improvement of the suburban parts of the metropolis.—*Ib.*

RE-OPENING THE CATHEDRAL OF ARMAGH.

This venerable edifice, the most ancient of our cathedrals, and one of the few remains of former architectural taste and grandeur, in Ireland, was re-opened for divine worship on the 7th instant, with the appropriate restoration service. An intense interest was excited on that occasion, and an immense number of all classes were assembled, amongst whom were the most distinguished families for wealth and rank in the diocese. Perhaps on no similar occasion has there been witnessed a deeper or more unmixed religious feeling than was evinced on the restoration of this sacred edifice to its religious uses.

An eloquent and appropriate sermon was delivered by the Lord Primate, (Lord John Beresford,) who, deeply impressed as he evidently was, with the solemn scene, communicated similar feelings to his congregation, as he emphatically pointed out to them their duties and responsibilities, as members of the apostolic reformed Catholic Church established in Ireland.

This sacred and venerable edifice is an object of very high interest, not only to the antiquarian, the historian, and architect, but to all the members of the true Protestant faith; for here is the original building founded by the apostle of Ireland, early in the fifth century, long before the corruption of the Church of Rome had defiled the pure apostolic faith which St. Patrick and his brethren had planted in Ireland. The present edifice is in the best form of the Latin cross: the transepts are in the early lance style, the nave later, or from Richard II. to Henry IV. The choir, as now restored, is somewhat later, but of the last age of Gothic architecture.—*Irish paper.*

DIED,

On the 9th of March, at Stirling in Scotland, in the 85th year of his age, the Right Rev George Gleig, LL D., Bishop of Brechin. He was ordained in 1773, and consecrated in 1808. He is succeeded by his coadjutor, the Right Rev. Dr. Moir.

CALENDAR.

MAY.

24. Fifth Sunday after Easter, or Rogation Sunday.
26.
26. } Rogation Days.
27.
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

JUNE.

7. Whitsunday.
8. Monday in Whitsun-Week.
9. Tuesday in Whitsun-Week.
10. Ember Day.
11. St. Barnabas the Apostle.
12. } Ember Days.
13. }
14. Trinity Sunday.
21. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Schenectady county. Tuesday, May 5, confirmed 5 in Christ Church, Duanesburgh.

Albany County. Thursday, May 7, confirmed 9 in Trinity Church, Rensselaerville.

Greene county. Friday, May 8, confirmed 1 in St. Paul's Church, Oakhill.

Saturday, May 9, confirmed 2 in Christ Church, Greeneville.

Third Sunday after Easter, May 10, in Calvary Church, Cairo, admitted to the priesthood the Rev. George Sayres, Deacon, the missionary there. Morning Prayer was read by the Rev. Orsamus H. Smith, missionary at Rensselaerville, Albany county, and Greeneville, assisted by the Rev. Joseph F. Phillips, Rector of St. Luke's Church, Catskill, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. Deodatus Babcock, Rector of Christ Church, Ballston Spa, Saratoga County. The Rev. James Thompson, missionary at Oakhill, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed 1.

Greene County. Tuesday, May 12, in Trinity Church, Windham, admitted Asa Griswold to Deacons' Orders. Morning Prayer was read by the Rev. George Sayres, Missionary at Cairo, assisted by the Rev. Erastus B. Foot, Deacon, of the Diocese of Delaware, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. Origen P. Holcomb, the Rector of the Church.

In the afternoon, confirmed 8.

Delaware county. Thursday, May 14, confirmed 18 in St. Peter's Church, Hobart.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County*, Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County*, ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy.*

Whitsunday, June 7, A. M. Christ Church, Institution, P. M. St. Paul's Church, Confirmation, Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County*, Ordination A. M., Confirmation P. M. Festival of St. Barnabas the Apostle, Thursday, June 11, Hampton, *Washington County*, Consecration A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York.*

First Sunday after Trinity, June 21, Flatbush, *King's County.*

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday, 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A, M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, A. M., Hudson, *Columbia County*; 4 P. M., Athens, *Greene County.* 10, Catskill. 11, Upper Redhook, *Dutchess County.* 12, Ulster, *Ulster County.* 13, Kingston. 14, Hyde Park, *Dutchess County.* 15, St. Paul's Church, Poughkeepsie.

Ninth Sunday after Trinity, August 16, A. M. Wappinger's Creek; 4 P. M. Marlborough, *Ulster County.* 17, Newburgh, *Orange County.* 18, New Windsor. 19, Walden. Friday, 21, Goshen.

Tenth Sunday after Trinity, August 23, Monticello, *SullivanCounty.* Tuesday, 25, Fishkill Landing, *Dutchess County.* 26, Fishkill. Friday, 28, Pawlingsville.

Eleventh Sunday after Trinity, August 30, Somers, *Westchester County.* Tuesday, September 1, Phillipstown, *Putnam County*, 2, Peekskill, *Westchester County.* 3, Sing Sing. 4. Tarrytown. 5, Greenburgh.

Twelfth Sunday after Trinity, September 6, Phillipsburgh, A. M., Tuckahoe, P. M.

Thirteenth Sunday after Trinity, September 13, Tompkinsville, *Richmond County.*

Fourteenth Sunday after Trinity, September 20, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Board of Managers.

An adjourned meeting of this Board will be held next Monday evening, May 25th, at half past seven o'clock, at the Committee Room, Vandewater-street. Punctual attendance is particularly requested of the Clergymen and Lay members of the Board. By Order.

Attest, Wm. N. Wadsworth, Secretary.

May—23

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the City of New York, on Wednesday, the 17th of June next at 5 o'clock, P. M.

P. Van Pelt, Secretary.

May 16, 1840.

NEW JERSEY CONVENTION.

The annual meeting of the Convention of the Diocese of New Jersey will be held at Grace Church, Newark, on Wednesday the 27th day of May next, at 10 o'clock, A. M.

Edward G. Prescott,
Secretary of the Convention.

Salem, 23d April, 1840.

MARYLAND CONVENTION.

The Annual Convention of the Protestant Episcopal Church of Maryland, will be held in St. Paul's Church in this city. The session will commence at 11 o'clock, A. M., on Wednesday, the 27th of this present month.

Richard M. Hall, Secretary.

Baltimore, May 1st, 1840. 3t

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz:

From Rev John Dowdney, jr, rector of Trinity Church, Athens, in the diocese of New York, and an alumnus of the Seminary, from the monthly offerings of that church, $3 50; from Rev Wm S Bartlett, minister of Emmanuel Church, Little Falls, in the diocese of New York, and an alumnus of the Seminary, the amount of a collection in that church on Easter day, $11; from Wm S Philpot, Esq., treasurer of Diocese of Western New York, the following contributions by churches in that diocese—viz., from Grace Church, Rochester, $3; St Thomas' Church, Bath, $2 70; Zion Church, Pierrepont Manor, $11 31; St Paul's Church, Oxford, $9 75; Grace Church, Lyons, $7—total from the treasurer of Western New York, $33 76.

Wm. H. Harison, Treasurer.

New York, 21st May, 1840.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received monthly offerings of St. James' ch, Newtown, L I, per Rev Geo A Shelton, rector, $20. Remitted by W S Philpot, Esq., treasurer of the diocese of Western New York—from the Female Missionary Association of St Stephen's ch, New Hartford, $4; from St John's ch, Mount Morris, $6; from Grace ch, Lockport, $5; from Grace ch, Utica, $0 50; from Sunday school of St Mark's ch, Le Roy, $10—$25 50. Remitted by Rev Charles W. Andrews, contribution from St Andrew's ch, Pittsburg, $50. Remitted by W P Hunter, esq, agent at Savannah, from Mrs J J Ridley, of Forsyth, Munroe co, Ga, $5; from a friend of missions, $5—$10. Received from a young lady, an Episcopalian, for Constantinople, $5. Received from a lady of St. Bartholomew's ch, NY, for Rev H Southgate's mission, $2.—Total receipts, $112 50.

Charles J. Aldis, Treasurer.

Bank of America, May 19, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz:

From S Jones Mumford $1, Theo F Phillips $5, Marshall Pepoon $1, Pope Catlin $4, Theron Wilber $3, A. Cleaveland Cox $5. Total, $19.

John H. Swift, Treas.
158 Water st.

May 18, 1840.

CITY MISSION.

The subscriber thankfully acknowledges the receipt of a parcel of clothing, from a friend, for the use of the poor.

Alex. Frazer, 245 Bowery.

May 21.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From W S Philpot, esq, treasurer of the Diocese of Western New York, collections in the following churches:—St Paul's, Oxford, $13 40; Grace, Rochester, $9; St Peter's, Bainbridge, $4; St Peter's, Auburn, $7 14; Trinity, Lowville, $3 50; St John's, Mount Morris, $8; Zion, Pierrepont Manor, $6; Christ, Sherburne, $3.—Total receipts, $54 04.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding; Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer thankfully acknowledges the receipt of the following sums:—

Monthly offerings of Trinity Church, Athens, Rev J Dowdney, jr, $4 50. From W S Philpot, esq, treasurer of the Diocese of Western New York, collections in the following churches: Grace, Rochester, $7; Zion, Rome, $4; Trinity, Lowell, $3 50; Trinity, Utica, $10 16; St Peter's, Bainbridge, $10; Zion, Pierrepont Manor, $5 20. Total receipts, $44 36.

Donations and subscriptions received by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

GEN. PROT. EPISC. SUNDAY SCHOOL UNION.

The Treasurer of this Institution acknowledges the receipt of the following donation:

From Grace Church, Rochester, by the hands of W S Philpot, treasurer of the Diocese of Western New York, $7.

John W. Mitchell, Treasurer.

New York, 20th May, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From the monthly offerings of Trinity Church, Athens, Greene co, by Rev John Dowdney rector, $20. From contents of a Family Mite Box, $2 50. From J A Sparks, donation, $1. From G P W, $3. From Thomas Otis, Esq, by the hands of Jacob R. Le Roy, Esq, $50. From a member of St Luke's Church, New York, $3, for Missionary fund. Total amount, $79 50.

C. N. S. Rowland, Treas.,
55 Water st.

May 20, 1840.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending May 21, from the following individuals, viz.

From Charles Sumpson, jr, Boston; P M at Bath, N C; W S Philpot, Canandaigua; Bell & Entwisle, Alexandria, D C, with remit; R S H George, Phila, 2; Belknap & Hamersley, Hartford, Con; Rev G E Hare, Princeton, N J, with remit; Wm Rice, Charleston, S C; Rev. Palmer Dyer, Whitehall.

Packages have been forwarded from the Depository during the week ending May 21, as follows:

To Rev Moses Marcus, Nantucket, per schr Champion; to Bell & Entwisle, Alexandria, D C, per schr President; to Belknap & Hamersley, Hartford, Con, sent to D Appleton & Co; to Rev C S Ives, Matagorda, Texas, 2 boxes per brig Susan Mary; to R S H George, Phila, per Union Line; to Rev G E Hare, Princeton, N J, sent to Dr W H Hobarts, 67 Prince street.

SOUTHGATE'S TRAVELS.

NARRATIVE of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia, undertaken by direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States. By the Rev. Horatio Southgate. 2 vols.

Also, the LIFE OF THE REV. WM. MILNE, D. D., late Missionary to China and other parts of India. 1 vol. 12mo.

For Sale by
SWORDS, STANFORD & CO.

May 23. 152 Broadway.

A FRENCH TEACHER

WILL be wanted next August, at a Classical School in Quebec, L. C., attended by youth of the most respectable class in society. If he could also give instruction in writing and arithmetic, he would find employment the whole of school-hours. A French Protestant, especially if a native of Paris, would be preferred; but any gentleman of competent attainments, who speaks good French, would be eligible. Satisfactory testimonials will be required. Particulars to be learned of Messrs. Swords, Stanford & Co., Booksellers, Broadway. May 23—6t

SELECT SCHOOL FOR BOYS,

Ulster, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

The Terms.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

A LADY, a communicant of the Church, and having the requisite qualifications satisfactorily attested, may obtain a desirable situation as a *private teacher*, in the state of Tennessee.—Refer to the Editor of the Churchman. May 16—tf

ORGANS FOR SALE.

THE subscriber offers for sale—

A small Church Organ, containing the following stops—Dulcian, stopp'd Diapason, Flute, Principal, and Fifteenth;

A small Church Organ, of four stops;

A second hand Church Organ, with two sets of keys, in a handsome mahogany case;

A second-hand Organ, with six stops, suitable for a small Church;—also,

An assortment of Parlor Organs, of superior tone and finish. Apply to

Henry Erben,
Centre street, facing Canal-street.

May 16. tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

CHURCH FOR SALE.

A BUILDING designed for a Church, in elevation and dimensions nearly similar to the Church of St. Michael, at Bloomingdale, will be sold at a price much below cost.

The attention of religious societies, and philanthropic individuals who take an interest in missions to destitute sections of the state, and in the general and religious instruction of the Indians within its limits, is invited to this notice.

For further particulars inquire of

William Hogan, 25 Nassau-street.

May 16—2t

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas C. Butler, Agent, No. 28 Ann street, New York.

New York, May 9, 1840.

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of Theological Books which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols. 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols. 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo. The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol. 12mo. First American edition. Just published by

Gould, Newman & Saxton
Corner Fulton and Nassau sts.

April 18, 1840.—tf

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by Charles Henry,
Feb. 8. 124 Fulton st.

POETRY.

For the Churchman.

"Jesus Christ, the same yesterday, and to-day, and for ever."

I.

Lord, when on earth, Thou didst with mercy free,
Receive the sinner, when he came to Thee:
Thou art the same—as meek, as kind to-day;
And wilt not spurn my contrite soul away.

II.

Then, broken hearts, with guilt and anguish riv'n,
Could hear Thy words pronounce their sins forgiv'n:
Thou art the same—thy mercy I adore!
O bid me go in peace, and sin no more!

III.

Then, Thou didst heal the sick, the lost didst save,
And call the sleeper from the shroud, and grave:
Thou art the same—a word, a touch of thine,
New life can give this dying soul of mine.

IV.

Thou hadst, O Lord, a heart to love, when here,
The gentle Spirit, and the soul sincere:
Thou art the same—O make me, Lord, like Thee,
Then shall I joy to know, Thou lovest me.

V.

How oft didst Thou, by sweet compassion led,
Cheer the sad heart, and raise the drooping head:
Thou art the same bright source of peace and joy,
Which earth can never give, nor death destroy.

VI.

When hellish guile thy chosen did assail,
Thy intercession did for them prevail:
Thou art the same—for me Thou pour'st Thy prayer,
Before the throne, my Mediator there.

VII.

Mighty to save, Thou didst all sin forgive,
All sickness cure, and make the dead to live:
Thou art the same—thy love and power endure—
For all sufficient, and for ever sure!

VIII.

Rejoice, my soul, dismiss each vain alarm,
Securely lean on his Almighty arm:
He is the same—thy true unchanging friend,
Thy faith's beginning—thy salvation's end.

B. IX.

Explanation of the rule, "*Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*"

The rule as it is here expressed in the affirmative, *all things whatsoever ye would that men should do to you, do ye even so to them*, is to be understood of all that *good* which we naturally desire for ourselves. For, *who will show us any good?* is the voice that expresses the very cravings of nature. It is *good*, that we not only earnestly covet, but justly claim, when reason guides our passion aright in the pursuit of our real interest. And the same *good* consequently we also should be willing to afford to others in their turn, who certainly have in nature as much right to it, as passionate a love for it, as we ourselves can have.

(2.) It is withall to be observed, that though the rule is expressed in the affirmative only, yet is the negative necessarily included; namely, that whatsoever we would *not, i. e.*, whatsoever *evil* we would *not*, that men should do to us, neither should we do the like unto them. For the same principle of self-love that makes men so eagerly desirous of good, gives them as strong an aversation against *evil*. And the same equitable reason that obliges us to do all that *good* to others, which we ourselves might fairly expect *in like circumstances*, will much more oblige us to refrain from doing any *evil* to them; which were the case our own, we should think much to receive at their hands. Because that which binds to more, doth undoubtedly bind to less: and it is manifestly a less degree of good-will towards men, barely to abstain from doing them that *evil* which we ought not, than freely to do them that *good* which we ought.

(3.) It may further be observed, that the rule thus explained, as including both the affirmative and the negative, gives us the full sense and import of that great commandment. *Thou shalt love thy neighbor as thyself*: and it is therefore in its application, the adequate measure of all justice and all charity, of every thing that comes under the notion of duty towards our neighbor. For he that is ready with all alacrity to do all that *good* to others, which he himself, placed in the same circumstances, might in reason demand from them: and he that is scrupulously tender of doing any kind of *evil* to others, which he changing the situation of affairs again, might well think a hardship to himself: that man, I say, does apparently measure his affection towards his neighbor, by the very same respect and care that he hath for himself; which is, to all intents and purposes, *to love him as himself*. And whosoever is thus cordially affected towards his neighbor, cannot be wanting in any office of justice or charity that is due unto him; inasmuch as *love* (love so grounded and so governed) *is the fulfilling of the law*. For as the man who loves himself (which nature prompts us all to do) cannot reasonably be supposed, either to wish and design *evil* for himself, or not to wish and design *good* for himself; so, if he makes self-love the equal standard of that which he bears to others, he will not, he cannot offer that wrong to them, of which he hath a natural abhorrence himself; nor withhold that *good* from them, which, were his dear self concerned, he would naturally and vehemently desire.

(4.) To prevent any wild or wilful mistake in this matter, it ought always to be observed and remembered, that though it is natural to us to abhor that which is *evil*, and to covet that which is *good* for ourselves, yet is it possible for nature to be extremely, debauched, and reason in a manner deposed, and for unreasonable and unnatural appetite to usurp the government of the man. And in this case most assuredly *good* will be called *evil*, and *evil good*: but the nature of things will remain unchanged, though their names may be arbitrarily varied. For instance, a man may, by addicting himself to excesssive drinking, contract an intemperate and insatiable thirst; and measuring others by his own greediness or capacity, he may, and will probably, urge them to the same degree of excess, that is become, even against nature, habitual and delightful to himself; and in so doing, it is very sure he does just as he would be done by. And yet it were absurd to imagine, that such a disorderly companion walks by the equitable rule of the text. And therefore the rule is manifestly to be construed, not of depraved will as it is hurried on by inordinate appetite, but of the will as it is, or ought to be, regularly guided by the dictates of simple nature and sober reason.

(5.) It will be proper moreover to observe, that this rule is never so to be interpreted, as to confound the natural order of things, and the mutual relations betwixt man and man, which it aims chiefly to confirm and settle upon a true foundation. And therefore the respective duties hence arising, are not to be looked upon as the same in kind, but only in proportion. As for example, it cannot be supposed by virtue of this rule, that the father is obliged to pay all that reverence and obedience to his Son, which the Son reciprocally owes to his father; for this would plainly invert the order of nature; But he is certainly obliged to show all that paternal affection to his child, which he himself either experienced, or might have justly expected from his father before him: for *this* is to do proportionably, as he was willing when the case was his own, that others should do unto him.

(6.) It is very material to observe, that this rule is ever so to be understood, as may make it fairly to consist with all other our respective obligations; and in particular, with the exercise of public authority, and that wholesome discipline which is necessary to support the same. For example again; it is a decree as ancient as *Noah*, and adopted, I believe, into the laws of all civilized nations, that *whoso sheddeth man's blood, by man shall his blood be shed*. And though there is no judge who passes sentence upon a murderer, but would be naturally as desirous of life, as that murderer can be, were he himself liable to the same sentence; yet in this case, the fact once proved, he is not so much as at liberty to show pity. For *he is the minister of God* and his vicegerent, and is under a superior obligation to both, not to *bear the sword in vain*, but to *execute wrath* upon such a notorious evil-doer, who hath no longer a right to take shelter under this law of humanity, because he hath violated it in the most outrageous manner, and deserves the severity of justice for so doing. Nor is it a thing conceivable, that the magistrate, in executing vengeance upon such a flagrant transgressor of this law, should himself, for that very reason, become an offender against it; for *that* would suppose the law to defeat and destroy itself, and at the same time to cut asunder the nerves of all discipline and all government; which is too grosly absurd to be supposed of a law, that carries, not only all the marks of natural prudence and equity upon it, but also the undoubted stamp of divine authority.—*Rev. Dr. Moss.*

From the Banner of the Cross.

TENDENCIES OF DISSENT.

The Church, enfeebled by the separation and crippled by the hostility of those who should have been her friends and adherents, is much less able than she would otherwise be to meet the wants of an increasing population, a large proportion of which, ignorant of the true principles of the Gospel, is blown about by every wind of doctrine, or ready to cast off altogether their restraining influence, and the evils of Dissent are consequently beginning to manifest themselves more strongly than heretofore, in the advance of Romanism on the one hand, and the spread of infidelity on the other. Its agency in promoting the latter, is thus adverted to by the Christian Remembrancer, in the review of a sermon on the Progress and Tendencies of Socialism, by the Rev. George Pearson, Christian Advocate for the University of Cambridge. This system, which is evidently extending itself in England, strikes not only at the root of all religion, but would upturn the foundations of Society, and Lord Melbourne betrayed his ignorance of human nature, when on a recent occasion he expressed his belief that it was too absurd to find many adherents. Men are capable of being led away by any delusion, and particularly by one which has so many arguments in the corrupt propensities of their own hearts.

"In these, and similar cases of dissent," says the reviewer, speaking of the insufficient causes assigned for separation, "the promoters have been actuated by a holy though mistaken zeal. They have been willing to appeal to Scripture, but they have thrown aside the means of interpreting Scripture, which it was their duty to consult. Their error, in depreciating the authority of the Church's interpretation, is now sensibly and palpably felt, in the unblushing manner in which infidelity is promulgated. They have taught the people a contempt for the tradition of the Church; they have appealed to Scripture only, for their information upon points of discipline; they have created novelties which will last only so long as the popular mind is willing to concede the authenticity of the Scriptures. If, however, the short process of totally denying the Divine revelation be adopted, these teachers must necessarily be at fault; their exertions have been made to gain proselytes from among professing Christians, and to throw discord into the bosom of the Church by luring away persons who fancied they were doing God service by leaving its wholesome pasture; and hence they are not prepared to promulgate Christianity among unbelievers as it has been the duty and the privilege of the Church to do in all ages.

"The evils then which dissent has caused, are not merely those contingent upon an individual, or a certain number of individuals, forsaking the sure paths of their forefathers, but they are visible in the unsettling of the popular mind upon the subject of religion. With the Churchman as an opponent, the infidel must overturn the whole history of the Church, and disprove its tradition, before he can be allowed to deny the authenticity of the Scripture. Arguing with others, who merely appeal to the purity of precepts and other marks of internal evidence, he triumphs, for he positively denies all that is asserted."

THE MORALITY OF THE BIBLE.

It were no over-bold opinion, that, if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and do immeasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly laboring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that no where was there to be found such morality as in the Bible. We thank the Deist for the confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of Scripture, and nevertheless you must keep the volume as a kind of text book of morality. if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and the beauty which are yet round our families.—*Rev. H. Melvill.*

GOD'S PROVISION FOR MAN'S BODILY WANTS.

Is not all the earth our orchard and our granary, our vineyard and our garden of pleasure? and the face of the sea is our traffic, and the bowels of the sea is our vivarium, a place for fish to feed us, and to serve some other collateral appendant needs; and all the face of heaven is a repository for influences and breath, fruitful showers and fair refreshments. And when God made provision for his other creatures, he gave it of one kind, and with variety no greater than the changes of day and night, one devouring the other, or sitting down with his draught of blood, or walking on his portion of grass: but man hath all the food of beasts, and all the beasts themselves that are fit for food, and the "food of angelp," and "the dew of heaven, and the fatness of the earth;" and every part of his body hath a provision made for it; and the smoothness of the olive and the juice of the vine refresh the heart and make the face cheerful, and serve the ends of joy and the festivity of man; and are not only to cure hunger or to allay thirst, but to appease a passion, and allay a sorrow. It is an infinite variety of meat, with which God furnishes out the table of mankind. And in the covering our sin, and clothing our nakedness, God passed from fig-leaves to the skins of beasts, from aprons to long robes, from leather to wool, and from thence to the warmth of furs, and the coolness of silks; he hath dressed not only our needs, but hath fitted the several portions of the year, and made us to go dressed like our mother, leaving off the winter-sables when the florid spring appears; and as soon as the tulip fades, we put on the robe of summer, and then shear our sheep for winter: and God uses us as Joseph did his brother Benjamin; we have many changes of raiment, and our mess is five times bigger than the provision made for our brothers of the creation.—*Bishop Jeremy Taylor.*

SAPRICIUS AND NICEPHORUS.

There were, at Antioch, about the year 258, a presbyter and a layman, the former named Sapricius, the latter Nicephorus, who, by some misunderstanding, after a remarkable intimacy, became so completely estranged, that they would not even salute each other. Nicephorus after a time relented, begged forgiveness of his fault, and took repeated measures to procure reconciliation, but in vain. He even ran to the house of Sapricius, and throwing himself at his feet, entreated his forgiveness for the Lord's sake; but the presbyter continued obstinate.

In this situation of things the persecution of Valerian reached them suddenly. Sapricius was carried before the governor, and ordered to sacrifice in obedience to the edicts of the emperor. "We Christians," replied Sapricius, "acknowledge for our king Jesus Christ, who is the true God, and the Creator of heaven and earth. Perish idols, which can do neither good nor harm!" The prefect tormented him a long time, and then commanded that he should be beheaded. Nicephorus, hearing of this, runs up to him, as he is led to execution, and renews in vain the same supplications. The executioners deride his humility as perfect folly. But he perseveres, and attends Sapricius to the place of execution. There he says further, it is written, "ask, and it shall be given to you." But not even the mention of the word of God itself, so suitable to Sapricius's own circumstances, could affect his obstinate temper.

Sapricius, however, suddenly forsaken of God, recants, and promises to sacrifice. Nicephorus, amazed, exhorts him to the contrary, but in vain. He, then, says to the executioners, "I believe in the name of the Lord Jesus Christ, whom he hath renounced." The officers return to give an account to the governor, who ordered Nicephorus to be beheaded.

FAITH

Is reckoned, and worthily so, amongst the greatest gifts of God; yea, it is the greatest itself that we enjoy; for by it, as we are justified, and made God's children, so are we temples and possessors of the Holy Spirit; yea, of Christ also, (Eph. iv.) and of the Father himself, (John xiv;) by faith we drive the devil away, (1 Peter v.;) we overcome the world, (1 John v.;) and are already citizens of heaven, and fellows with God's dear saints. But who is able to reckon the riches that this faith bringeth with her, unto the soul she inhabiteth?—No man or angel. And, therefore, as I said, of all God's gifts she may be considered the chief. Which if men considered, they would be diligent, and take great heed not to do any thing which might cast her down; (for then they fall also;) and they would, with no less care, read and hear God's holy word, joining thereto most earnest and often prayer, as well for the more and better understanding, as for the loving, living, and confessing of the same, in spite of any or every thing here which may pull us back to hearken to their voice and counsel for longer use of them.—*Bradford, A. D. 1555.*

HOOKER'S DYING WORDS.

About one day before his death, Dr. Saravia, who knew the very secrets of his soul, (for they were supposed to be the confessors to each other,) came to him; and after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved the doctor should give him both that and the sacrament the day following. To which end the doctor came; and after a short retirement and privacy, they two returned to the company, and then the doctor gave him, and some of those friends which were with him, the blessed sacrament of the body and blood of our Jesus: which being performed, the doctor thought he saw a reverend gayety and joy in his face, but it lasted not long, for his bodily infirmities did return suddenly, and became more visible, insomuch that the doctor apprehended death ready to seize him; yet after some amendment, left him at night, with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclined to discourse, which gave the doctor occasion to inquire his present thoughts: to which he replied, "that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh, that it might be so on earth!" After which words, he said, "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by his grace loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence to him, and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase pardon for penitent sinners; and since I owe thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it. Let not mine, O Lord, but let thy will be done!" With which expression, he fell into a dangerous slumber: dangerous as to his recovery, yet recover he did, but it was to speak only these few words: "Good doctor, God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me; and from that blessed assurance, I feel that inward joy which this world can neither give nor take from me. My conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the Church more service, but cannot hope it, for my days are past, as a shadow, that returns not." More he would have spoken, but his sprit failed him; and after a short conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom, let me here draw this curtain, till, with the most glorious company of patriarchs and apostles, the most noble army of martyrs and confessors, this most learned, most humble, holy man shall also awake to receive an eternal tranquillity, and with it a greater degree of glory than common Christians shall be made partakers of.—*Walton's Life of Hooker.*

Some things are wanting to poverty, but all things are wanting to avarice.

From the Colonial Churchman.

BURIAL AT SEA.

On the last day of November, we lost one of our seamen—John Farrell—who died of fever. At 3 P. M. cleared up the decks, and sewed the body in its canvas shroud, together with some stone to make it sink. At 6 P. M. called together the crew, to perform the last sad office of burial. Mr. G. read the solemn service of the Church, and we then committed the body to the deep—there to remain until reunited to the spirit on that day when the sea shall give up her dead.

Perhaps one of the most solemn and affecting scenes in the world is that of a death and burial at sea. At this time, every thing seemed combined to make it so: the green-clad Isle of Pines visible in the distance; the vessel gliding noiselessly on the bosom of the unruffled sea; the sun had just gone down, leaving no traces of its late reign, except the golden clouds which gathered in the west, emitting enough light whereby to read the solemn service, and casting on all around a holy calm. An unusual silence seemed to reign, which was broken only by the whistle of a passing bird, and the splash of the water as it received the lifeless body of our shipmate, from the plank on which it was carried to the side. Not the least affecting part of the service was the serious looks of some of the weatherbeaten tars.

"Sleep on—sleep on—the glittering depths
Of Ocean's coral caves
Are thy bright urn—thy requiem—
The music of the waves;—
The purple gems for ever burn
In fadeless beauty round thy urn,
And pure and deep as infant love
The blue sea rolls its waves above."

But now we laid him in the Ocean's bed,
The curling water shining when he sank,
Again the gentle wave has left its head,
And left no traces of his resting place.

Ships with their burdens may pass o'er his grave,
But they can ne'er disturb his lowly bed:
He'll sleep in quiet, deep in the ocean's cave,
Until the sea is bid—"yield up her dead!"

And shall his friends then never learn his death,
Nor know the reason why he makes delay?
In time perchance they ne'er can glean his fate,
But they will learn it at the judgment-day.

Although there's nought points out his hidden rest,
Nor could the wisdom of the world explore;
Yet God on high knows well the secret spot—
He'll bring it forth "when time shall be no more."

And may he then come forth with joy upon his brow,
And cleave the deep, dark ocean's watery cell,
To enter heaven—where all is endless rest—
For ever there, in joy and peace to dwell. M.

DO AS YOU WOULD BE DONE UNTO.

AN ANECDOTE.

The horse of a pious man living in Massachusetts, happening to stray into the road, a neighbor of the man who owned the horse put him into the pound. Meeting the owner soon after, he told him what he had done: "and if I catch him in the road again," said he, "I'll do it again." "Neighbor," replied the other, "not long since I looked out of my window in the night, and saw your cattle in my meadow, and I drove them out, and shut them in your yard—and *I'll do it again.*" Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. "A soft answer turneth away wrath."

A TORNADO.

This is a sudden and vehement gust of wind from all points of the compass, and frequent on the coast of Guinea. A tornado seems to partake much of the nature of a whirlwind, or perhaps of a waterspout, but is more violent in its effects. It commences very suddenly:—several clouds being previously drawn together, a spout of wind proceeding from them strikes the ground in a round spot of a few rods or perches in diameter, and proceeds thus half a mile or a mile. The proneness of its descent makes it rebound from the earth, throwing such things as are moveable before it, sideways, or in a lateral direction from it. A vapor, mist or rain descends with it, by which the path of it is marked with wet.

Endeavour to wean your affections from all immoderate desires of the pleasures, riches, dignities, and preferments of the world. Show no sinful compliance to attain them; love them not in any higher degree than to be ready to part with any of them, for the sake of Christ and his religion. For all such immoderate affections for temporal things are utterly inconsistent with the Love of God and true religion. —*Pyle.*

The devout Christian, whom in perilous times, and towards the close of life, a gracious Providence has thrown ashore in some sequestered corner, from whence he views those secular tumults with which he hath no farther concern, is, perhaps, arrived at the next degree of happiness to that of just spirits made perfect.—*Bishop Horne.*

Let no work of my hands cause grief or just offence of heart; but let me be continually employed in some such actions for which Thou my God mayest remember me for good, and spare me according to the multitude of thy mercies. —*Bishop Andrews.*

New Style.—Pope Gregory rectified the style, 1582, when twelve days were expunged from the Calendar—adopted in England in 1751. Eleven days were struck from the Calendar in September of the year 1752.—*Ch. Alm.*

JUST PUBLISHED AND FOR SALE

THE Dictionary of the Church, (a new and revised edition,) by the Rev. William Staunton.
Tracts for the Times, vol. 3d.
CHARLES HENRY,
May 9. 124 Fulton-st.

NEW WORKS.

MELVILL'S Sermons, new edition, 2 vols. 8vo.
Coleridge's Aids to Reflection.
Blunt's Lectures on Elisha.
Life of Wm. Wilberforce, by his sons.
Burton's Church History.
Moshiem's " "
Just published and for sale by
Apr 4 SWORDS, STANFORD & Co.

JUST RECEIVED,

BY R. S. H. George, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of
The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)
Also, *Hook's Call to Union* on the Principles of the English Reformation, and
Pusey's Letter to the Bishop of Oxford.
March 28. tf

MRS. LINCOLN PHELPS' INSTITUTE

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.
April 6, 1840. tf

MISS SAGAR & MISS BALLOW'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 Henry Street.
REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.
April 25, 1840.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
New Haven, Connecticut.

THE summer term of this school will commence on Wednesday, the 6th of May. Cards of terms will be furnished on application, and references given.
New Haven, April 13, 1840. tje1

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. xtf

MISS FORBES' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NO. 6 ABINGDON SQUARE,

A PLEASANT and healthful situation, at the junction of Bleecker street and the Eighth Avenue.
The ordinary branches of a useful and polie education are taught at the school, in which Miss F. is assisted by experienced teachers.
A private omnibus is provided exclusively for the use of the school, which calls daily under the care of theat tendant for pupils residing at a distance, and returns with them to their homes.
Cards of the terms may be obtained at the school, or of Mr. Forbes, No. 8 Wall street.
April 4—8w

ROSSVILLE BOARDING SCHOOL.
STATEN ISLAND.

W. Westhorp presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment.—He can now accommodate several additional pupils. Children committed to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.
Rev. David Moore, Staten Island,
Rev. S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.
The steamer Raritan leaves Barclay st., for Rossville, every day at 3 o'clock.
April 18, 1840. 8t$

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.
The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.
Terms.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.
Rev. William Berrian, D. D., New York; M. Paine. M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; W. C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.
The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,	D. Henderson,
	John Dows,
	Oliver S. Strong,
D. S. Gregory,	H. Southmayd,
Thomas Alexander,	T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.
Jersey City, N. J., April 25, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—
All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

DELAWARE ACADEMY.
Rev. Daniel Shepard, A. M., *Principal.*
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